NAISHKARMYASIDDHI

By Suresvaracharya



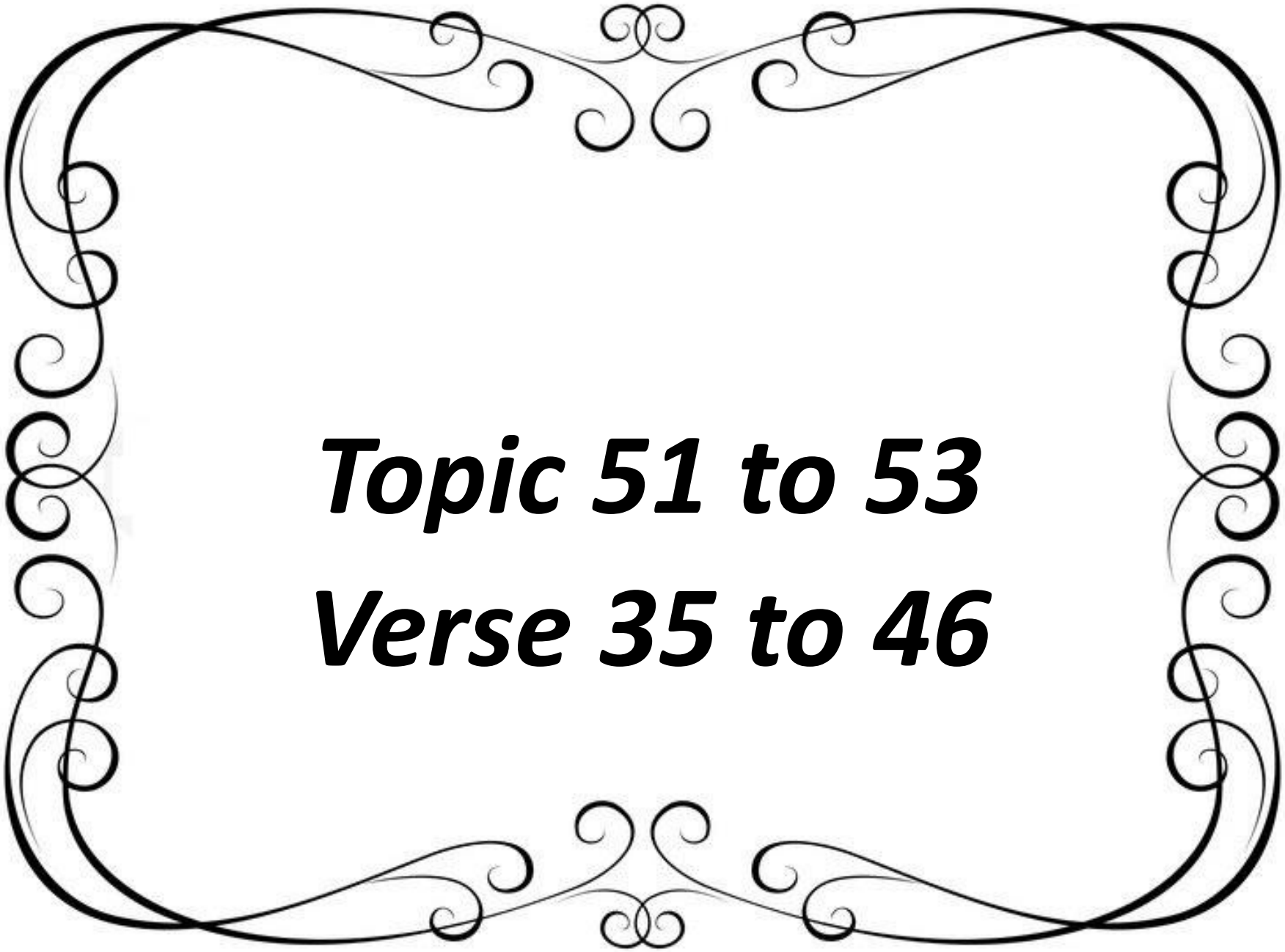
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Topic 51 to 53
Verse 35 to 46

Verse 35 – Introduction :

न च अनादरे कारणमस्ति। यस्मात् सर्वत्रैव अनादर-
निमित्तं प्रमाणस्य प्रमाणान्तर-प्रतिपन्न-
प्रतिपादनं वा, विपरीत-प्रतिपादनं वा।
संशयित- प्रतिपादनं वा, न वा प्रतिपादनम् इति।
न च एतेषाम् अन्यतमदपि कारणमस्ति। यत आह।

*na cānādare kāraṇam asti. yasmāt sarvatraivānādara-
nimittaṃ pramāṇasya pramāṇāntara-pratipanna-
pratipādanaṃ vā viparīta-pratipādanaṃ vā
saṃśayita-pratipādanaṃ vā na vā pratipādanam iti—
na caiteṣām anyatamad api kāraṇam asti. yata āha*

There is no reason to disrespect Sruti. For, the reason to disregard a source of knowledge anywhere must be that it establishes what is known through another source of knowledge, or that it establishes what is opposed to another source of knowledge, or that it establishes what is doubtful, or that it does not establish anything at all. None of these reasons holds good [in the present case]. Therefore, it is said. [Introduction – Chapter 3 – Verse 35]

- Sraddha in Mahavakya Shastram.
- No Jnanam without Sraddha, it will be hypothesis only.
- Always will require proof for validity through some other Pramanam.
- Hypothesis converted to theory or fact only when proved by some other Pramanam.
- Don't have knowledge, waiting for mystic experience to have Anubava, realisation.
- Till then knowledge only notion, no Pramanam can prove Shastram.
- Tarqa, Pratyaksha, meditation can't prove Jagan Mithyatvam.
- People who lack Sraddha will look for separate Anubhava other than understanding to validate knowledge.

- **Once I have Sraddha, Mahavakya gives complete final knowledge in the form of understanding.**
- Other than understanding, no separate realisation required.
- **Understanding itself is called Anubhava, realisation.**
- All clear, if we have Sraddha in Mahavakyam.

Sureshvaracharya Asks :

- Why do you lack Sraddha?
- Entire humanity has Sraddha in Pratyaksha, no one validates Pratyaksha.
- All have natural Sraddha in Pratyaksha.
- **Why no Sraddha in Shastra Chakshu, Upajeevya Pramanam, primary source of knowledge?**

a) Anadare Karanam Nasti :

- There is no reason for your non-acceptance of Shastra Pramanam.
- If no Sraddha in Shastra Pramanam, there can be obstacles because of which Sraddha is affected – Chatur Vidha Pratibandha.
- Beautiful, technical topic.
- If you don't understand this topic, you will wait for Brahma Anubava eternally.
- Will extend meditation for Brahma Anubava.
- Understanding itself is Anubhava.
- Vedantic meditation not for Brahma Anubava.

b) Pramadasya Anadara Nimittam :

- Reason for disregarding Shastra as primary source of knowledge… like Pratyaksham is due to 4 obstacles.

c) Pramanatara Prati Panna Pratipadanam :

1st Obstacle :

- If a Pramanam revealing an object which can be revealed by another Pramanam…
- If eyes can reveal sound, interest in ears as Pramanam no. 1 will be less.
- If I know that knowledge of Pramanam can't be revealed by some other Pramanam, then I will have to depend on this Pramanam only.
- To know colour of object, if eyes and ears will reveal, then Sraddha on eyes will come down.
- If eyes can't see colour, can't remain relaxed because we can't use ears, tongue, skin, nose to see colour.
- Chakshu is unique Pramanam.
- Not Anuvadaka Pramanam.
- If you don't know uniqueness, will take it lightly.
- **One who doesn't understand uniqueness of Mahavakyam will always have lesser Sraddha.**
- **Not knowing uniqueness of a Pramanam is an obstacle.**
- Pranantara Pratipadakam Pratipannam.

- **Know that object can't be revealed by another Pramanam.**

Obstacle No. 2 :

Viparita Pratipadanam Va :

- Suppose Pramanam reveals object or idea which is contradicted by another Pramanam…
- Then my Sraddha in 1st Pramanam will go away.

Example :

- Someone says class is on and asks chairs to be put and swamy doesn't come.
- Next time he asks for chairs to be put, no Sraddha in him.

Revision :

Verse 35 – Introduction :

- Divertion topic from Mahavakya Vichara.
- What is role of Sraddha in Mahavakya Vichara.
- Mahavakyam can give knowledge only if listener has Sraddah.

Sureshvaracharya uses :

Adaraha	Anadharaha
For Sraddha	For Asraddah

- Gurupoornima talk on what is Sraddah is outsourced from this portion.

Sraddah – Has 2 components

- Healthy attitude towards Mahavakyam.
- Mahavakyam is the only source of Aham Brahma Asmi Jnanam, must be crystal clear.
- Mahavakyam is valid and only source of Aham Brahma Asmi Jnanam.

- Healthy attitude towards understanding we have from Mahavakyam.
- This understanding of Mahavakyam is final and direct knowledge of Aham Brahma Asmi, enlightenment, Brahma Anubava.
- No new Mystic experience, Anubava required for realisation, enlightenment.
- Mahavakya gives Aparoksha Jnanam.
- This attitude towards understanding is called Sraddha.

- Non Mahavakyams called Avantara Vakyams, gives indirect, Book knowledge, incomplete knowledge.

Question :

- If mystic experience not required, why Nididhyasanam prescribed?
- If Sravanam is complete – why Mantavyaha?

- Nididhyasanam not means for mystic experience, not for Nirvikalpaka Samadhi.
- **Nididhyasanam is Viparita Bavana Nivritti Sadhana, not means as final knowledge or mystic experience.**
- It is to change our habit from Δ format to Binary format.
- Shifting is a must if understanding must have an impact.
- Impact of Mahavakya understanding will become evident and Palpable only when it goes alongwith old habit of Δ format and coming to Binary format, not during Nidhidhyasanam but throughout rest of our life.
- Mahavakya understanding based habit shifting is Nididhyasanam.
- Viparita Bhavana : Break Δ mind set.
- This is purpose of Mahavakyam.
- Mahavakyam gives me understanding, realisation, enlightenment, Sraddha.
- This Sraddha towards any Pramana is natural to human being, inborn in every human being.
- We apply Sraddha naturally in Pratyaksha Pramanam.
- Have same Shraddha in Mahavakyam, Apaurusheya Pramanam.
- Nirdushta, Ishvara Krita.

Gita :

सर्वस्य चाहं हृदि सन्निविष्टः
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यः
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५॥

sarvasya cāhaṃ hṛdi sanniviṣṭō
mattaḥ smṛtirjñānamapōhanaṃ ca|
vēdaiśca sarvairahamēva vēdyō
vēdāntakṛdvēdavidēva cāham || 15-15 ||

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the "knower of the Vedas" am I. [Chapter 15 – Verse 15]

- Discover Sraddha by removing 4 obstacles, then what Sraddha we have in Pratyaksha, we will have in Mahavakyam.

4 Obstacles :

I) Pranantara Pratipannam Pratipadakam :

- If source of knowledge is revealing already known thing, 2nd Pramanam, not called source of knowledge.
- If source not producer of knowledge, it will be only restating what I already now, then it can't be called Pramana Vakyam.
- It will be called Anuvada Vakyam.

Obstacle :

- Anuvadakatvam.

Laukika Example :

- 2 seated on banks of Ganges watching other bank.
- Look there are so many fruits strewn under tree.
- Nadya Sthire Phalani Santih.
- Vakyam is Anuvada Vakyam not Pramana Vakyam.
- Restating what eyes are seeing.

Example :

- Guru : I am sitting here, you are there, mike is here.
- Apramana Vakyam.
- Pratibandha = Anuvadakam, Adhigatatva Pratibandha.
- **If Mahavakyam is revealing something which we already know, then Mahavakyam not Pramanam, and I will not have Sraddha.**

Shastric Example :

- Agni Kimasya Bheshajam – Fire is remedy when there is snow.
- This is Arthavada, Anuvada, not Pramanam.

2nd Obstacle :

- If one source of knowledge is revealing something, contradicted by another Pramanam like Pratyaksha, 2nd Pramanam becomes invalid.

Example :

- There is an elephant, black, weighing 5 tons in class.
- Eyes see no elephant.
- Virudartha Pratipadakam.
- Viparitartha Pratipadakam.

Example :

- Gravanaha Pravante.
- Rocks float in ocean.

Example :

- Purusho Vavai Gautama Agnir, Oh Gautama, man is fire, in Panchagni Vidya.
- Man behaves like fire.

3rd Obstruction :

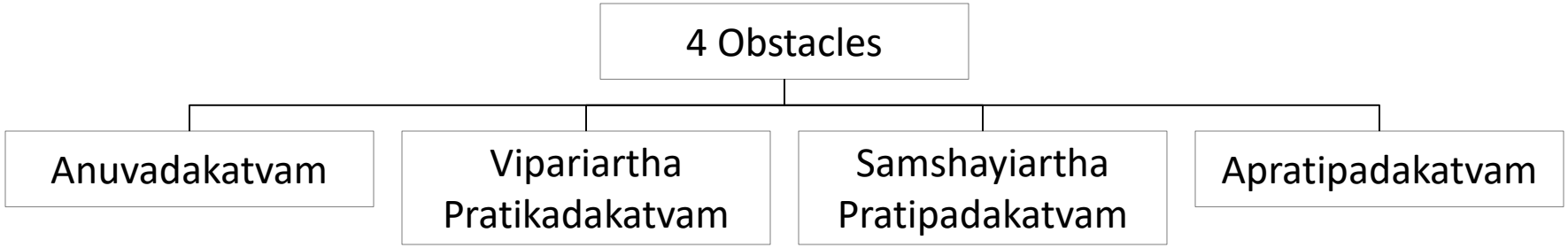
- Samshayta Pratipadanam.
- Pramana gives Vague doubtful knowledge.
- Example : Train may leave at 10 AM!
- Example : Sthanuhuva Purushaha Va Pillar or man?

Shastriya Example :

- Kohi tat Veda yadi Asti Va Nava Amushmin Loke Astitva Na va.
- Svarga exists or not?

4th obstacle :

- If Apratipadanam, source does not produce knowledge.
- Jnana Abhavakatvam.
- Nongeneration of knowledge.
- Example : Sleep talking is noise not source of knowledge.
- Vedic sounds : Phatu, Voushada, Pumpatu in Sama Veda.
- Non independent existence with meaning.
- Apramana Vakhyam.

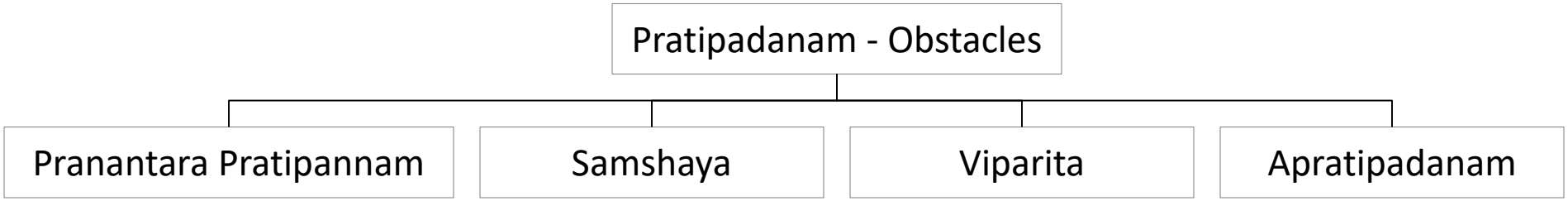


- If 4 obstacles present, you will not respect Mahavakya.

Example :

- After seeing clip outside don't sit in meditation.
- **Example : Mahavakya talking about ever experienced consciousness and says you are that, more permanent, changeless than clip.**
- **No need to sit in meditation and wait for arrival of Atma Chaitanyam.**

- Clip experienced only when in front of eyes.
- Consciousness is experienced all the time, ever available consciousness, what obstructs you from receiving that knowledge and accepting it as final truth about yourself.
- What obstacle is there for Sraddha in Mahavakya Pramanam?
- Sraddhavan Labathe Jnanam.
- Asraddhavan permanently keeps meditating.
- 4 causes for lack of Sraddha in Mahavakyam.



- With Sraddha, understanding is itself enlightenment.
- Work for eliminating Δ format and nourishing Binary format when Prarabda is not favourable.
- Nothing else required, Sureshvaracharya foremost among Sishyas of Shankara, declares.
- Etesham Madhye – Amongst 4 obstacles.
- **Anyadapi Karanam Nasti :**

  No other obstacle can be there for Mahavakya understanding and claiming.

- Adhyasthire Phalani Santi
- Purushavaha Gautama Agni
- Kohitad Amshumin Loke

- In above examples, obstacles may be there but don't bring them to Mahavakyam.

Anyatam Dhapi Karanam Na Asti :

- None of those obstacles exist in Mahavakyam.

Verse 35 :

मानान्तरानवष्टब्धं निर्दुःख्यात्मानम् अञ्जसा । बोधयन्ती श्रुतिः केन न प्रमाणमितीर्यते ॥ ३५ ॥	*mānāntarānavaṣṭabdhaṃ nirduḥkhy-ātmānam añjasā* *bodhayanti śrutiḥ kena na pramāṇam itīryate*

On what ground can it be said that Sruti, which teaches truly the non-suffering nature of the Self, not conveyed by other sources of knowledge, is not a Pramana? [Chapter 3 – Verse 35]

- Vedanta – not recording of Rishis mystic experiences in meditation.
- This is presentation of Vedas by non-traditional people.
- Meditation, not primary source of knowledge, not Pramanam.
- Vedantic text book – not Anuvadakam, restatement of Rishis experiences, then you will not be satisfied with book knowledge.
- What experience they had, I want to have, don't commit this blunder Sureshvaracharya says.

- Vedanta, primary source for me and Rishis.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- Knowledge not in meditation.
- Understanding Mahavakyam is final, only source of knowledge.
- Sruti is revealing Atma, the consciousness principle.

a) Mananantara Avashtabyam :

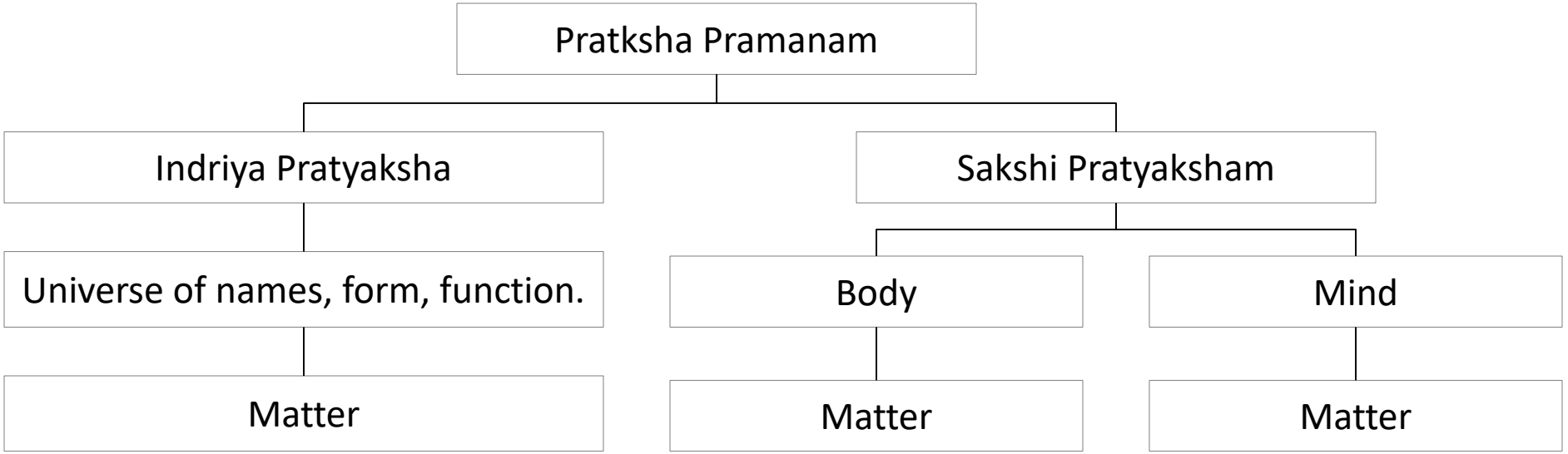
- Meditation not source of knowledge amongst 6 sources.
- Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi, Mahavakya Shabda.
- Panchadasi – Vidyaranya repeats direct knowledge in Mahavakyam only.
- Obstacle one removed.
- No 2nd source of knowledge given in Sruti.

Obstacle 2 :

b) Anjasa Bodhayanti Sruti :

- Without contradiction by any other Pramanam.
- Vedanta never contradicts any other Pramanam.
- **Never says :**
  - Body is Brahman.
  - Mind is Nitya Shuddaha.
- You consciousness is Nitya Shuddha.
- No Pratyaksha, Anumana, Modern science Virodha.

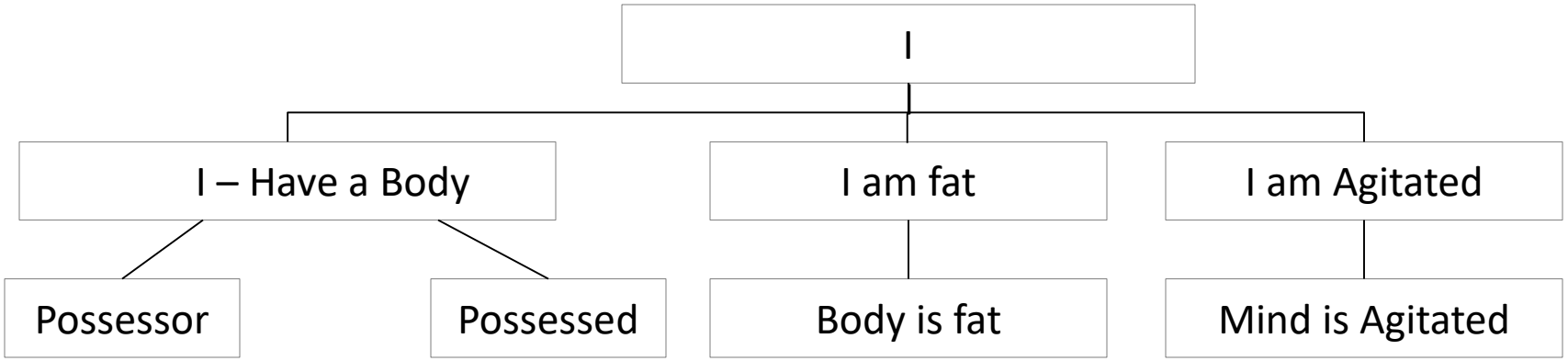
All other 5 Pramanams	Mahavakya Shabda Pramanam
- Pratyaksha, Anumanam, Upamanam, Arthapatti, Anupalabdhi. - Deals with matter body, mind, 5 elements, universe. - Body in pain, mind agitated.	- Deals with Chaitanyam, spirit, Atma.



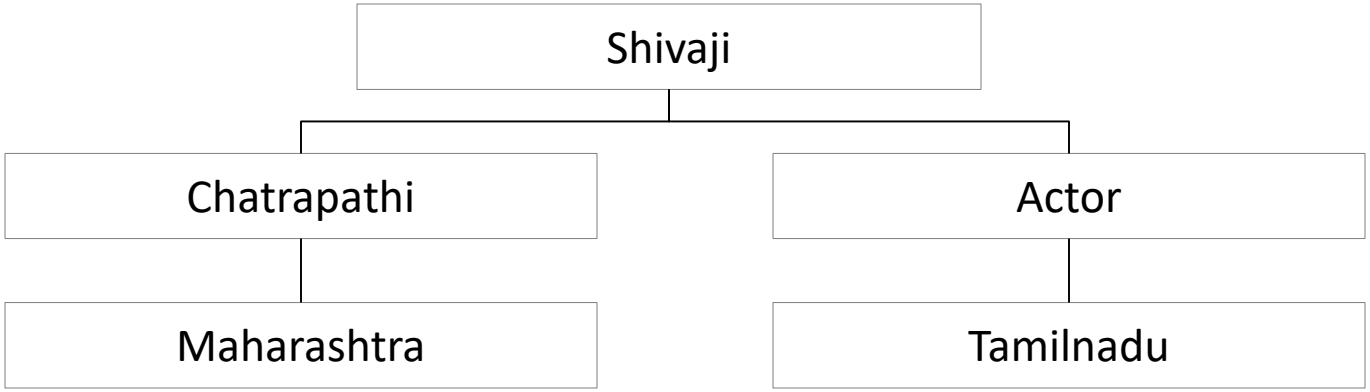
- Anumanam and other 4 sources are based on Pratyaksham, deal with matter only.
- How can Shabda Pramanam contradict other sources? Fields different.
- Can't corroborate, validate, confirm knowledge of other fields.

Problem :

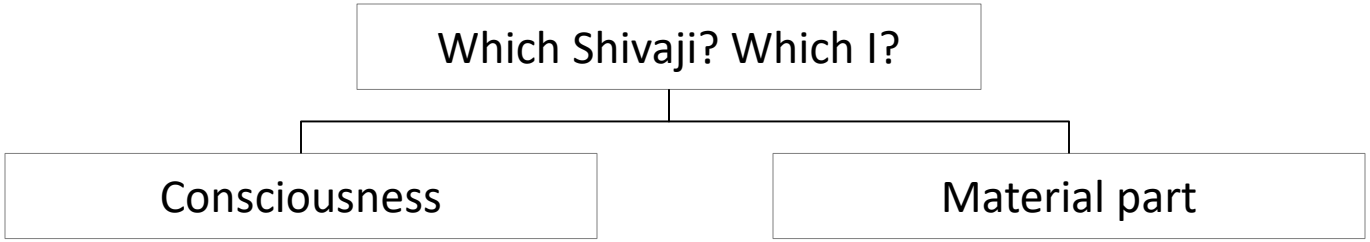
- We use I loosely.



- Have Vagueness regarding “I”.
- Example : What is native place of Shivaji.



Question :



- Therefore there is seeming contradiction.
- No real contradiction because all Pramanam dealing with matter, Mahavakya dealing with consciousness.
- Take Mahavakyam as final, knowledge.
- Anjasa Manantaran Anavashtabyam Atmanam Srutihi Bhodhantaya.

Nirdukhi Atmanam :

- Eternally free from sorrow.
- Mind not eternally free from Dukham.
- Mind always Dukhi, Chapter 14 – Gita.
- You are consciousness, not the mind or body.
- You are Ananda Svarupa, gets reflected in mind called experiential Ananda.
- In conducive condition, reflection will come.
- Pratibimba Ananda does not come if Mahavakya not understood.
- Claim I am Bimba Ananda.

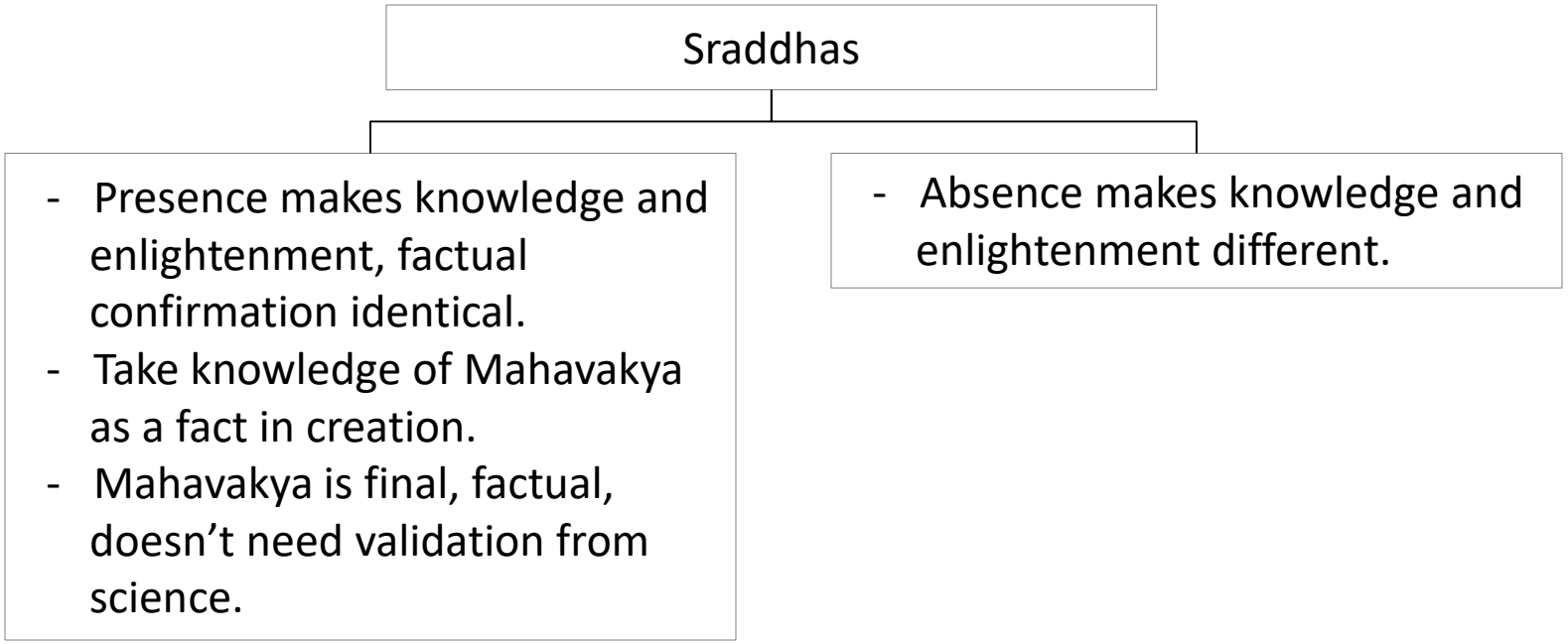
Nirdukhya Atmanam Manjasa :

- Why can't you claim eternal Ananda Svarupa Atma through Sraddha in Mahavakya.

Revision – Verse 35 :

- Technical Verse.
- Divertion topic, "Sraddha".
- Crucial role played by Sraddha in Mahavakya Vichara.
- Without Sraddha, will receive understanding and treat it as knowledge and assume enlightenment will come through mystic experience in meditation.
- Sraddha makes difference between knowledge and enlightenment, realisation, Anubava Jnanam, Sakshatkaram.

- Understand with Sraddha that there is no difference between knowledge and enlightenment.



- If Mahavakyam is factual, one can change Δ mind set to binary format.
- Sraddha makes knowledge into enlightenment, knowledge factual, makes Binary format possible, liberation possible.

Gita :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānaṁ
tatparaḥ saṁyatēndriyaḥ |
jñānaṁ labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

Panchadasi :

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ।।६९।।

avānareṇa vākyena parokṣā brahma dhīr bhavet I
sarvatraiva manāvākya vicāra daparokṣa dhīḥ II 69 II

An indirect knowledge of Brahman by the intellect can be gained from other Sruti passages also; but direct knowledge is achieved by meditating on the great sayings of the Sruti. [Chapter 7 – Verse 69]

- When I do Mahavakya Vichara, knowledge I gain is Aparoksha Jnanam, enlightenment, Sraddha = Appreciation of Pramanam status of Mahavakya.
- For Appreciation of Pramana status, 4 obstacles, 4 misconceptions exist.
- If they are there, don't see Mahavakyam as Pramanam but only as a knowledge and wait for enlightenment.
- Verse 35 – Negates 1st and 2nd misconceptions.

1st Misconception :

- Thinking there are 2 Pramanams for Aikya Jnanam.
- One Pramanam for knowledge, 2nd for Enlightenment.

Study in class	Sit in Meditation
Gives knowledge	Realisation

- Assumption of 2 Pramanams is 1st blunder.

a) Srutihi Atmanam Bodhayanti :

- Sruti reveals Atma which can't be revealed by Meditation.

b) Manantara Avastabyam Atmanam Bodhayanti :

- Therefore knowledge is enlightenment.
- Enlightenment helps me to see knowledge as factual, it has to take me to Binary format.
- If it does not, nothing else can do that.

2nd Misconceptions :

- What Vedanta reveals is a fact which is contradicted by Pratyaksha.

Vedanta Reveals	Pratyaksha / Experience Reveals
- Advaitam - Aham Ananda Svarupa.	- Dvaitam - Aham Dukhi

- Veda revealing Viparita Artha Pratipadakam.
- Therefore we sit and meditate for Ananda to come for ever.

- Let us assume extra ordinary Ananda comes in meditation, if so, will also go.
- Can it be called enlightenment or Moksha.
- If so, Ananda, enlightenment, Moksha will be temporary.
- Experience goes, Samsara comes.
- See saw Philosophy…

Sorrow	I am Ananda
- Experience - Deals with Anatma. - External or internal Anatma. - 5 Koshas - All other Pramanams deal with Anatma. - Anubava is objective experience.	- Fact - Deals with Atma – Chaitanyam. - Different order of Reality. - I Sakshi am never object of experience. - Mahavakya alone deals with Atma. - It deals with I – Consciousness which is not subject to objectification through any Pramanam.

- No mutual contradiction – between Mahavakyam and Anubava.

c) Anjasa :

- Without any contradiction Sruti Atmanam Bodhyati.
- Atma is always Ananda Svarupa.

Mind has 2 conditions which nobody can stop

- State in which Ananda can be reflected.
- Reflecting state.
- Temporary happiness.

- State in which Ananda can't be reflected.
- It is temporary sorrowful state.
- Non-reflecting state.

- Bhagavan can't avoid 2 states also, Baktas screaming in pain, Baktas happy.

Mind can't avoid

Pratibimba Ananda arriving

Pratibimba Ananda departing

- Depending on Prarabdam, proportion varies.
- In higher Lokas, Pratibimba Ananda is more.
- Lower Loka, Pratibimba Ananda less.
- Manushya Loka, Yo Yo, up + down.
- Nobody can stop, understand as it is… claiming my Bimba Ananda status, Mahavakya helps us to do.

- Why are you thinking of Pratibimba Ananda of Anatma – experience when Mahavakya is talking of Bimba Ananda of Atma.
- Where is contradiction?

d) Nir Dukhi Bimba Ananda Atmanam Bodhayanti Srutihi :

e) Kena Pramanam iti Irhyate?

- What obstructs you from claiming Bimba Ananda.
- 2nd misconception – Vedanta contradicts my Pratyaksha Anubava, is removed.

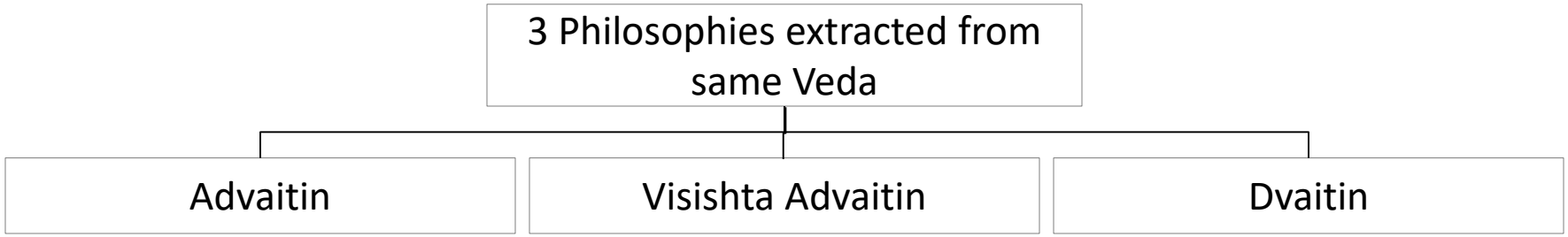
Verse 36 – Introduction :

न च संशयितव्यम् अवगमयति । यतः ।	*na ca saṃśayitavyam avagamayati. yataḥ*

Nor does it convey what is doubtful. For : [Introduction – Chapter 3 – Verse 36]

3rd Misconception :

- Sruti gives a vague message, doubtful message, Samshaya Jnanam, therefore no Sraddha in Mahavakyam, Vagueness…



- Therefore conclude, Upanishads are vague.
- Sruti recommends Mananam to remove Samshaya, doubtful knowledge.
- There is only one message – Tat Tvam Asi.

a) Na Cha Samshayitam :

- No doubtful message by Sruti.

b) Na Avagamayati :

- Upanishad doesn't give doubtful knowledge because of following reason.

Verse 35	Verse 36 + 37
1st + 2nd obstacle removed	3rd obstacle removed

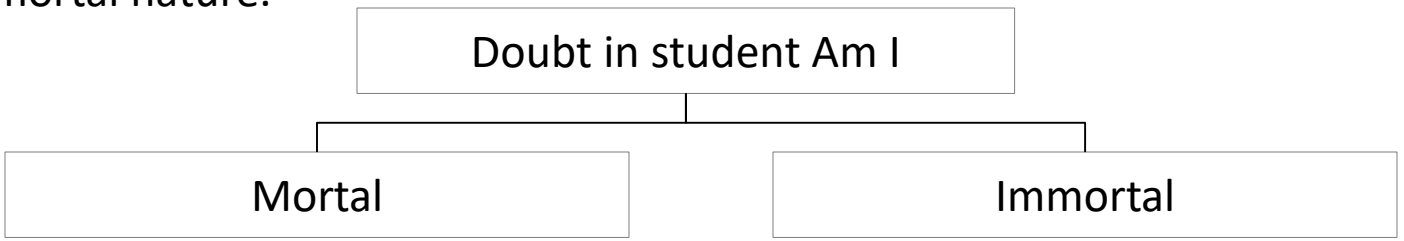
Verse 36 :

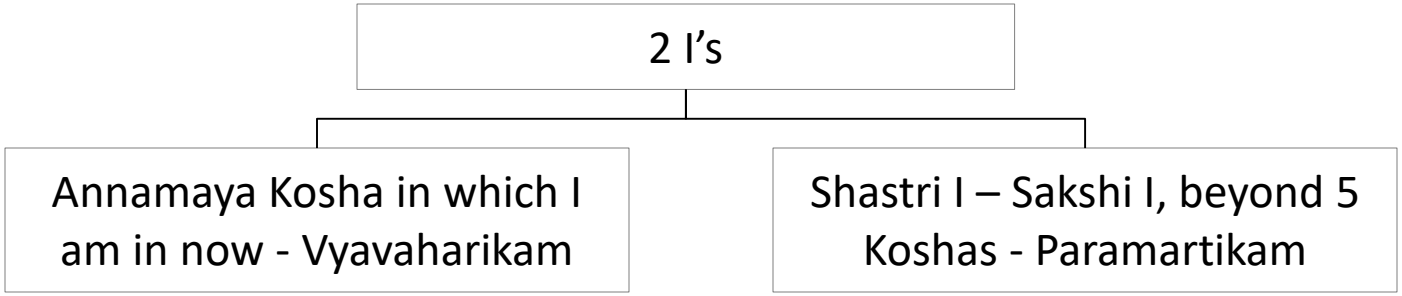
सर्वसंशयहेतौ हि निरस्ते कथमात्मनि ।
जायेत संशयो वाक्यात् अनुमानेन युष्मदि ॥ ३६ ॥

sarva-saṃśaya-hetau hi niraste katham ātmani
jāyeta saṃśayo vākyād anumānena yuṣmadi

When the not-Self, the cause of all doubt, has been removed, how can any doubt arise at all from the sentence in respect of the Self? [Chapter 3 – Verse 36]

- No doubt can come to anyone.
- **Upanishad reveals I am Ananda Svarupa only after negating Pancha Koshas.**
- If I retain Pancha Koshas, 3 Sharirams, 3 Avastas, doubts will come.
- Sruti has negated Physical body with knee joint pains.
- Student wants to respect Guru, continues to sit on floor and misses entire class because of pain.
- He is in Annamaya Kosha identification, Guru teaches Ananda, Amruta Svarupa – immortal nature.





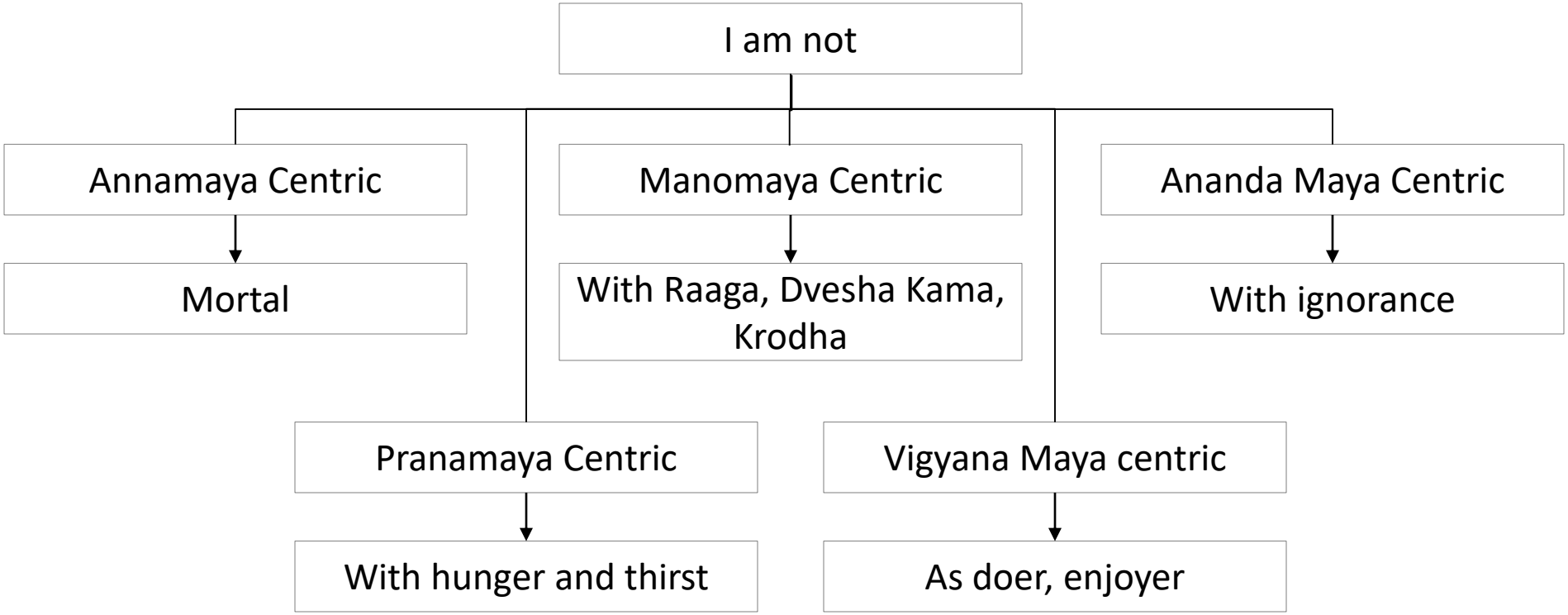
- Doubt will continue as long as Kosha and Atma are in the same class.
- Upanishad takes pain to take our mind out of 5 Koshas.
- Receive message that there is only one Sakshi and it has Ananda of Poorna Svarupa.
- Accept this with no obstacle.
- It is not contradicted by any other Pramanam.
- Other 5 Pramanams dealing with 5 Koshas.
- Not in my intellectual radar.
- **As Sakshi, listen to Veda, Lap up knowledge, gain enlightenment and be free here and now.**

a) Anumanena :

- By Anvaya Vyatireka logic.

b) Yushmat Niraste Sati :

- When objectifiable Pancha Koshas are negated at time of Sravanam.



- **Sruti reveals, there is only I the Atma.**
- Why Sruti alone has to reveal?
- I – Consciousness can't observe, objectify consciousness to know, to see whether it is Dukhi or Sukhi.

Example :

- Most powerful eyes can't see themselves, require mirror.
- Therefore Sruti has to tell whether consciousness is Ananda or Dukhi Svarupa.
- Scientist can't study consciousness to find it is Dukhi or Sukhi.

c) Nirasthe Sati, Sarva Samshaya Hetu :

- When 5 Koshas are gone, why can't you accept Atma.
- All reasons for doubts are gone.

Reason :

- With Annamaya Kosha – There will be doubt of immortality.
- With Manomaya Kosha – Doubt Ananda Svarupa, loaded with Baram.
- When Manomaya Kosha – negated, where is question of Ananda or Dukham.
- In Sushupti – Manomaya Kosha resolved what I have is Ananda.

Vivekachoodamani :

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107 ॥

yatsuṣuptau nirviṣaya ātmānando'nubhūyate |
śrutiḥ pratyakṣamaitihyamanumānaṁ ca jāgrati || 107||

Scriptures , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

- **I enjoy Atma Ananda alone but I don't know.**
- To claim require Annamaya, Manomaya, Vigyanamaya Koshas.

d) Sarva Samshaya Hetu Samshaya Jayate :

- No scope for doubt also.
- Mahavakyam gives doubtless knowledge during Sravanam, not in Meditation.

Verse 37 – Introduction & Verse 37 :

अपि च। यत्र स्यात् संशयो नासौ ज्ञेय आत्मेति पण्डितैः। न यतः संशयप्राप्तिः आत्मनोऽवगतित्वतः॥ ३७॥	*api ca* *yatra syāt saṃśayo nāsau jñeya ātmeti paṇḍitaiḥ* *na yataḥ saṃśaya-prāptir ātmano 'vagatitvataḥ*

Moreover : [Introduction]
That which is open to doubt should not be considered to be the Self by the learned; for there is no scope for doubt in the Self since it is of the nature of consciousness. [Chapter 3 – Verse 37]

Introduction :

Api – Cha :

- Moreover, further.

Verse 37 :

- Sruti not revealing anything doubtful.
- What Sruti is talking about is something which can't be doubted by anyone.
- Whose existence can never be doubted by anyone.
- Doubt possible because of that consciousness only.
- Do I have consciousness or not, nobody can doubt.

- **To doubt consciousness, you must be a conscious being.**
- If it is talking of some mysterious Brahman it may or may not be there.
- **Sruti is talking about consciousness itself as Brahman.**

a) Asou Na Atma :

Doubt :

- Is in the field of Anatma only.
- **Field of doubt is only Anatma.**
- Its not Atma, hence it is Anatma.
- All doubts in the world are Anatma centric.

b) Iti Panditai Jneya :

- Thus it has to be understood by wise.
- Mahavakya dealing with Atma, which is ever doubtless.

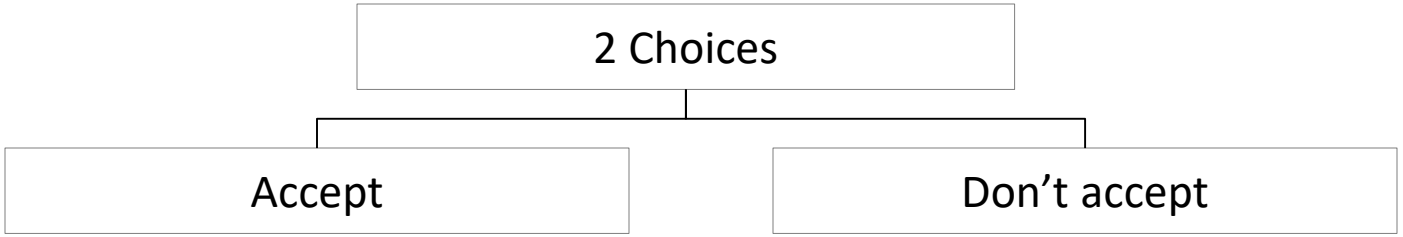
c) Yataha Atmanaha Samshaya Praptihi Na Bavati :

- W.r.t. Atma, there can be no doubt at all.
- Why?
- **Presence of Doubt w.r.t. Anatma is because of doubtless presence of Atma.**

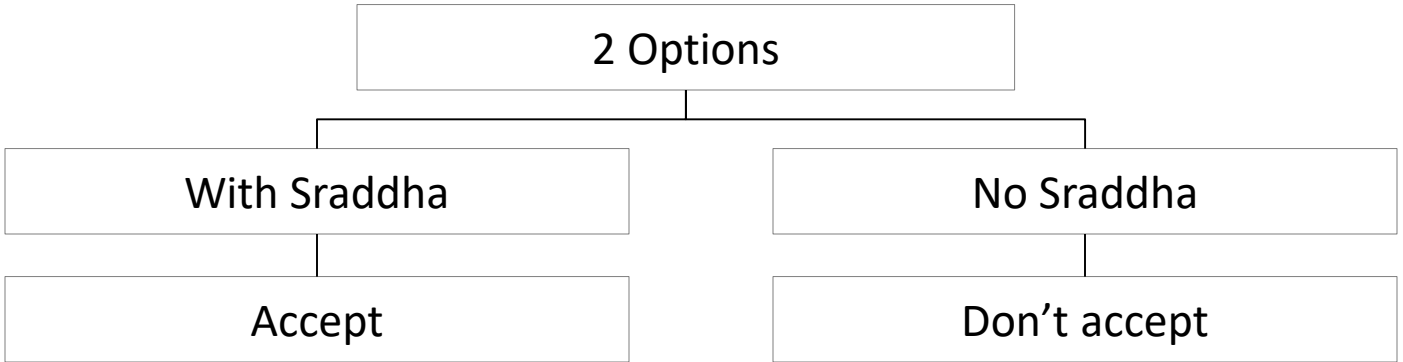
d) Avagathi Vataha :

- Because Atma is of nature of Chaitanyam.

- Suppose I don’t doubt there is Chaitanyam but doubt its nature as Ananda Svarupam.
- Pramanam has revealed, where is question of doubt regarding Ananda.
- I want to verify and after verification will accept.
- How do you want to verify?
- By using some other Pramanam.
- There is no Pramanam which can verify and prove.
- Shastra is the only source.



- Don’t wait for verification w.r.t. consciousness, Shastra.
- Don’t verify and prove.
- Sruti says Chaitanyam is Ananda, can never verify that.



- Don’t waste time in verifying that, Avagati Vataha.
- **Sruti reveals Chaitanya is Ananda, it can’t be revealed, verified, contradicted by any other Pramanam.**

Example :

- What eyes reveal is accepted as source of knowledge.

Mahavakya is Chakshu :

d) Samshaya Prapti Nasti Avagataha.

- 3rd misconception removed.

Verse 38 – Introduction :

अनवबोधकत्वं तु दूरोत्सारितमेव। यत आह।	*anavabodhakatvaṃ tu dūrotsāritam eva. yata āha*

The argument that nothing is revealed [by Sruti] is thrown off far away. [Introduction – Chapter 3 – Verse 38]

Mahavakyams Message :

- I – Chaitanyam is Anandaha.
- It can't be verified by any other Pramanam including meditation.
- I have to accept Mahavakyam as a Pramanam itself.
- Can't reject this.
- What gives you knowledge can't be rejected as Apramanam.
- What is revealed by eyes can't be verified by ears, nose, tongue, skin, scientists.
- Scientist has to use eyes only.
- We can't fold up eyes because what it reveals I want to verify elsewhere with another source of knowledge.
- **We accept eyes as Pramanam because it is able to reveal colour and form, even though they can't be verified by another Pramanam.**
- Similarly, Mahavakyam is giving me new knowledge, Chaitanyam is Anandaha.
- I should accept it as a fact, can't reject it.

a) Anavabodakatvam Tu Duro Utsarita Iva :

- That Mahavakyam does not reveal a fact, you can't say.
- Mahavakyam not revealing a knowledge.
- It is negated.

Example :

Eyes	Mahavakyam
- Pramanam - Clearly reveals whole class - Can't verify by ears.	- Reveals fact about Chaitanyam. - Ananda Svarupa. - Can't be verified or contradicted.

- It is a new knowledge given by Mahavakyam.
- Why can't you accept it like colours, as a fact.
- Therefore can't say it is Apramanam.

Verse 38 :

बोध्येऽप्यनुभवो यस्य न कथञ्चन जायते ।
तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाकृतिम् ॥ ३८ ॥

bodhye 'py anubhavo yasya na kathaṃcana jāyate
taṃ kathaṃ bodhayec chāstraṃ loṣṭaṃ nara-samākṛtim

How can scripture teach one [who is] a mould of clay in the human form, who is not at all capable of understanding the subject, though it is fit enough for easy comprehension? [Chapter 3 – Verse 38]

- Sruti is talking about ever available consciousness and giving information about that consciousness which is a new knowledge about new fact which can't be questioned or contradicted.
- Modern science can't contradict this knowledge which is always available as Chaitanya Svarupam.
- If a person is missing this, he must be human made of clay, head is clay.

a) Bodhe Api Yasya Kathanchana Anubava Na Jayate :

- A person should have enlightenment, knowledge while grasping Mahavakyam.
- When Sruti is talking about ever experienced consciousness how can person work for separate experience?
- One who does not grasp instantaneously that student must be dullest.
- Where is the problem?

b) Loshtam :

- Student is embodiment of clay.

c) Nara Sama Akritim :

- With human shape.

d) Shastram Katham Bodhaye?

- How can shastra teach him?
- Shastra can't help him.
- When 4 obstacles are not there in a student, Mahavakya Sravanam is one moments job.
- Listen, negate Pancha Koshas.
- I am consciousness is left behind.
- I do not know what is nature of consciousness.
- Upanishad says Ananda.
- I have to claim Ananda Svarupa which gets reflected in Mind now + then.
- Reflection comes and goes.
- I am original Ananda.
- Walk off as Sat – Chit Anandam Brahma… where is the problem?
- Think over these slokas…

Revision : Verse 38

- There are 2 types of Shabda Pramanam.

Shabda Pramanam

- Introduce something already experienced by us.
- In front person introduced as mother, sister.
- Words reveal status of people, new facet of people.
- Person revealed by Indriyam (Sense organs) already.
- Brotherhood not revealed by sense organ.
- Pratyaksha Pramanam reveals people.
- Shabda Pramana reveals status.
- Introducing words give direct knowledge of the status.

- Describing what is not experiences by us.
- I have brother in USA.
- Indirect knowledge, brother not seen by sense organs.

Mahavakyam

- Is introducing words.
- Brahman, pure consciousness, here and now.
- Direct knowledge.
- Introducing consciousness already experienced by me as "I am".
- I am conscious being, not inert being.
- Consciousness already experienced by me in Avastha Trayam.
- It is being introduced by Mahavakyam.

- Not describing words about some Brahman somewhere.
- Not indirect knowledge.

- **While revealing consciousness it is revealing new status of already experienced consciousness.**

Example :

- Words do not reveal person but sisterhood, person already experienced.
- Sense organs do not reveal sisterhood, reveal lady standing.

Consciousness

- Already experienced directly by me.
- Aparokshataya.
- Known like people standing in front.

- Mahavakyam words reveal new status.
- Not new entity.
- Status of already experienced consciousness.

- **Brahmatvam is new status of ever experienced consciousness introduced by Mahavakyam.**
- Brahman not new entity but is new status of already experienced consciousness.
- Sruti :

  Consciousness which is experienced in the body is not part, product, property of the body.
- It is not limited by height, weight, complexion of the body.
- Consciousness is free from all types of limitations.
- **Word Brahman is revealing limitless status of already experienced consciousness.**
- When introduction is done by reliable Mahavakyam, what stops you from understanding?
- This is my sister, I receive it as a knowledge, truth.

- Shabda reveals new status which I come to know.
- Sisterhood is direct knowledge of directly experienced people.

Mahavakyam

- Does not reveal new entity called Brahman.
- Reveals new status of Bodaha, the consciousness.

a) Bodhe Api :

- Bodha = Consciousness.

Keno Upanishad :

प्रतिबोधविदितं मतम्
अमृतत्वं हि विन्दते।
आत्मना विन्दते वीर्यं
विद्यया विन्दतेऽमृतम्॥४॥

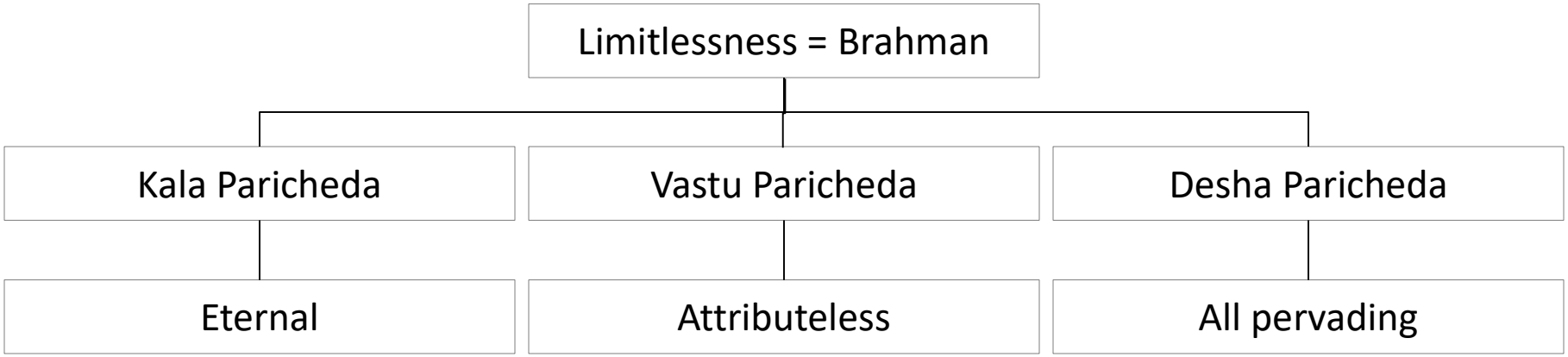
Pratibodha-viditaṁ matam
amṛtatvaṁ hi vindate.
Ātmanā vindate vīryaṁ
vidyayā vindate'mṛtam.

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Consciousness is available in every experience.

Thoughts	Consciousness
- Variable - Change	- Non variable

- In every thought, consciousness is familiar.
- Sruti reveals status about that consciousness which status is not known – Brahma status – limitlessness status.



- Status of already available consciousness is revealed by reliable Mahavakyam.
- Mayavakyam is Nirdushta, Aparoksha Shastra Pramanam coming from Bhagavan himself.
- Therefore Aham Brahma Asmi is direct knowledge.

Introducing words	Describing words
- Can only be Anubava – direct, Aparoksha Jnanam.	- Paroksha, Indirect Jnanam.

b) Yasya Anubuvaha Kathanchana Na Jayate :

- If student doesn't grasp the introductory words of Mahavakya as ever experienced consciousness, then he must be a wax model in Tussauds.

c) Tam Shastram Katham Bodhayet :

- How Shastra can talk to such a person.

d) Loshtam Samakritim :

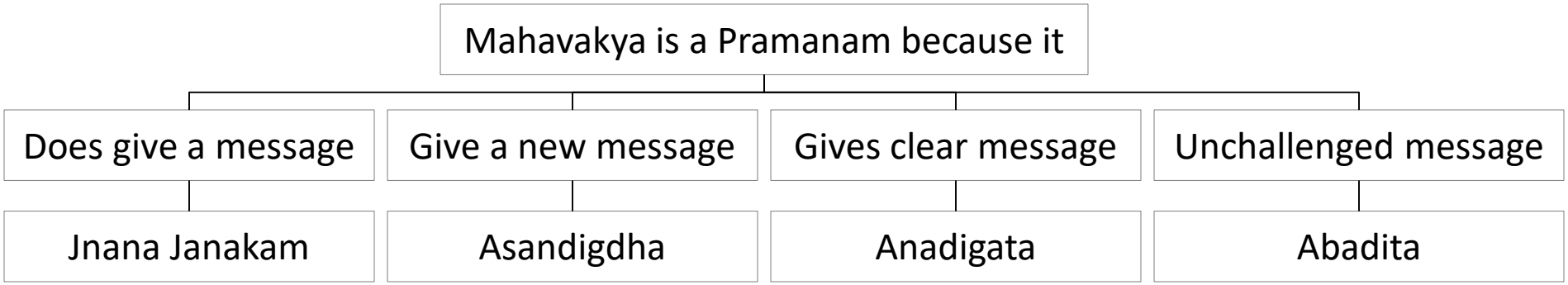
- Clay model of human not live, not listening thinking student.
- Therefore Sureshvaracharya concludes that there is no obstacle in Mahavakyam in generating Aparoksha Jnanam.
- No obstacles at all.
- Verse 35 – Introduction mentions 4 obstacles.

न च अनादरे कारणमस्ति। यस्मात् सर्वत्रैव अनादर-
निमित्तं प्रमाणस्य प्रमाणान्तर-प्रतिपन्न-
प्रतिपादनं वा, विपरीत-प्रतिपादनं वा।
संशयित- प्रतिपादनं वा, न वा प्रतिपादनम् इति।
न च एतेषाम् अन्यतमदपि कारणमस्ति। यत आह।

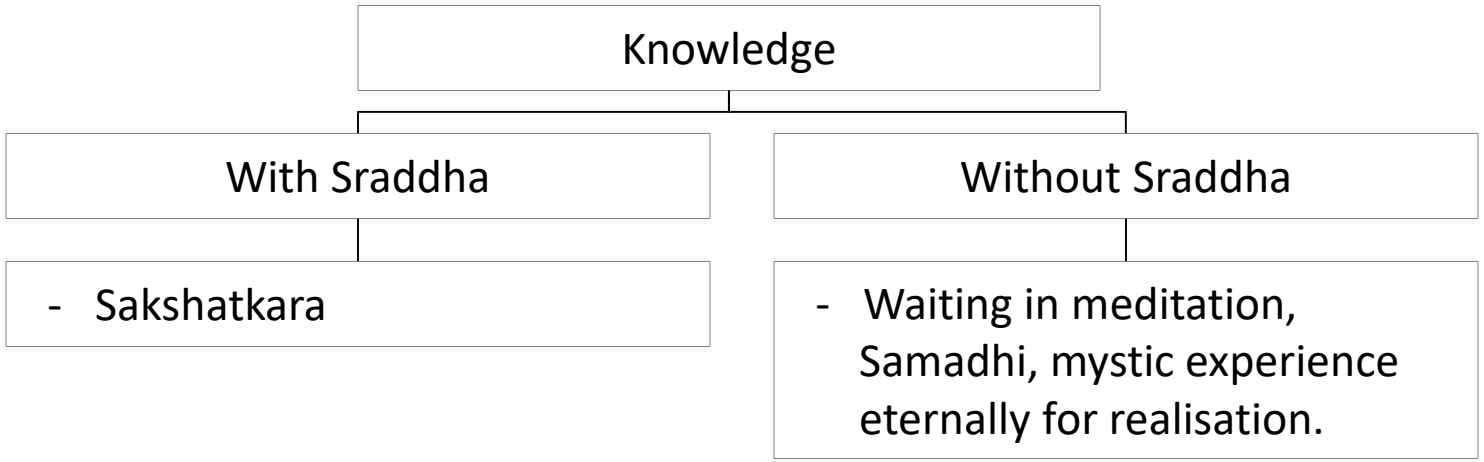
*na cānādare kāraṇam asti. yasmāt sarvatraivānādara-
nimittaṃ pramāṇasya pramāṇāntara-pratipanna-
pratipādanaṃ vā viparīta-pratipādanaṃ vā
saṃśayita-pratipādanaṃ vā na vā pratipādanam iti—
na caiteṣām anyatamad api kāraṇam asti. yata āha*

There is no reason to disrespect Sruti. For, the reason to disregard a source of knowledge anywhere must be that it establishes what is known through another source of knowledge, or that it establishes what is opposed to another source of knowledge, or that it establishes what is doubtful, or that it does not establish anything at all. None of these reasons holds good [in the present case]. Therefore, it is said. [Introduction – Chapter 3 – Verse 35]

- All 4 are absent.



- **Knowledge is Sakshatkara, Aparoksha Jnanam, Brahma Anubava.**



- When there is no reason for lack of Sraddha why can't you have Sraddha and realise Brahman here and now?
- **Then you will have no hesitation to claim that you are Jnani.**
- When knowledge and realiation are identical, Mahavakya Message is a fact for me.
- If message is a fact, I can come to Binary format without any hesitation.
- **In Jiva, Jagat, Ishvara, Δ format, most powerful entity is Ishvara which is accepted based on Shastra.**

- Don't see Ishvara by Pratyaksha, Anumana, logic doesn't reveal, science can not reveal.
- Ishvara not proved by any Pramanam.
- How do I come to Δ format?
- Accepting Ishvara as a fact? Based on Veda Purva only.
- If I accept Ishvara as a fact, it is nonrational, unreasonable, unscientific.
- In Δ format, I have benefit from Shastra Pramanam.
- Why can't I come to binary format based on Vedanta Pramanam.
- **If Veda Purva is reliable in Δ format, same Veda can be valid in Binary format also.**
- Should go to Binary format of rational people.
- Nastika has Binary format like Vedanta.

Stage 1	Stage 2	Stage 3
- Nastika - Jiva + Jagat only - No Ishvara	- Karma Khanda - Jiva – Jagat – Ishvara - As per Veda Purva - Running to God only because of Sraddha.	- Jnana Khanda - Atma – Anatma - Nondual - Advaitam - Asper Veda Anta - By Vedanta Sraddha accept Mahavakyam. - Aham Brahma Asmi is a fact.

- From Verse 35 – 38, Sureshvaracharya says have Sraddha in Binary format as much as you had in Δ format.
- Binary can bless better than Δ format.

Verse 39 – Introduction :

अन्वय-व्यतिरेक-पुरः सरं वाक्यमेव अवाक्यार्थरूपम् आत्मानं प्रतिपादयति इत्यस्य पक्षस्य द्रढिम्ने श्रुत्युदाहरणम् उपन्यस्यति ।

anvaya-vyatireka-purassaraṃ vākyam evāvākyārtha-rūpam ātmānaṃ pratipādayatity asya pakṣasya draḍhimne śruty-udāharaṇam upanyasyati

To strengthen the view that subsequent to the reasoning of anvaya-vyatireka, the sentence itself reveals the Self which is the non-sentential import, the Sruti text is cited in the sequel as illustration thereof. [Introduction – Chapter 3 – Verse 39]

- Mahavakya is introducing words.
- Does not reveal new entity but new status.
- New Brahman status of already experienced consciousness which is there in the body.
- What is proof?
- Body is sentient, live entity, consciousness is evident fact, w.r.t. evident conscious entity, Brahman status is revealed.
- **Message of Mahavakyam :**

  Aparusheya Chaitanyam, Pragyanam Brahma Asmi.
- This is Mahavakya of Rig Veda in Aitareya Upanishad.

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा
इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो
ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव
बीजानीतराणि चेतराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि च
अश्वा गावः पुरुषा हस्तिनो यत्किंचेदं
प्राणि जङ्गमं च पतत्रि च
यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम् ।
प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः
प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Eṣa brahmaiṣa indra eṣa prajāpatir-ete sarve devā
imāni ca pañca mahābhūtāni pṛthivī vāyur-ākāśa āpo
jyotīṁṣī tyetānī-māni ca kṣudra-miśrāṇīva
bījānī-tarāṇi cetarāṇi cāṇḍajāni ca
jārūjāni ca svedajāni codbhijjāni ca
aśvā gāvaḥ puruṣā hastino yat-kiñcedaṁ
prāṇi jaṅgamaṁ ca patatri ca
yacca sthāvaraṁ sarvaṁ tat-prajñā-netram
prajñāne pratiṣṭhitaṁ prajnā-netro lokaḥ
prajñā pratiṣṭhā prajñānaṁ brahma.

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Intimately available consciousness has Brahman status.
- Saying Pragyanam Brahman is not sufficient.
- Pragyanam is liberated, I have Problem.

Upanishad :

- **By Anvaya Vyatireka, by Avasta Traya Viveka, Sruti is training me to use word I for Consciousness.**
- World is a training ground in which I practice to use Aham for Consciousness instead of Body or mind**.**

- **I – Consciousness am common in all 3 Avastas.**
- I employ physical body, wakers body medium for Jagrat Anubhava.
- I use Dream body as medium for Svapna Anubava, use Karana Shariram medium for Sushupti Anubava when gross body, mind, universe goes to unmanifest condition.

Mediums / Avathas	Aham / I / Consciousness
- Changing, Variable. - Vyatireka - Push off	- Am Non-variable - Anvaya - Retain - Practice claiming I am Pragyanam, Sakshi.

Mahavakyam

Before

- Pragyanam Aham Asmi
- Train mind to use word Aham for Consciousness by Anvaya Vyatireka is an important exercise.
- Sruti gives basic training by equating Aham with pragyanam.

After

- Mahavakya Reveals new status of Pragyanam.
- Pragyanam = Brahman.
- I replace Pragyanam by Aham and say Aham Brahma Asmi.
- I am Brahman, wonderful, fantastic, superb, I am free, good bye!
- Sruti equates Pragyanam and Brahman.

a) Anvaya Vyatireka Purastaram :

- Initially Sruti itself does Anvaya Vyatireka or Avasta Traya Viveka to equate Aham and Pragyanam which is already experienced by everyone as Consciousness.

b) Vakyam Eva :

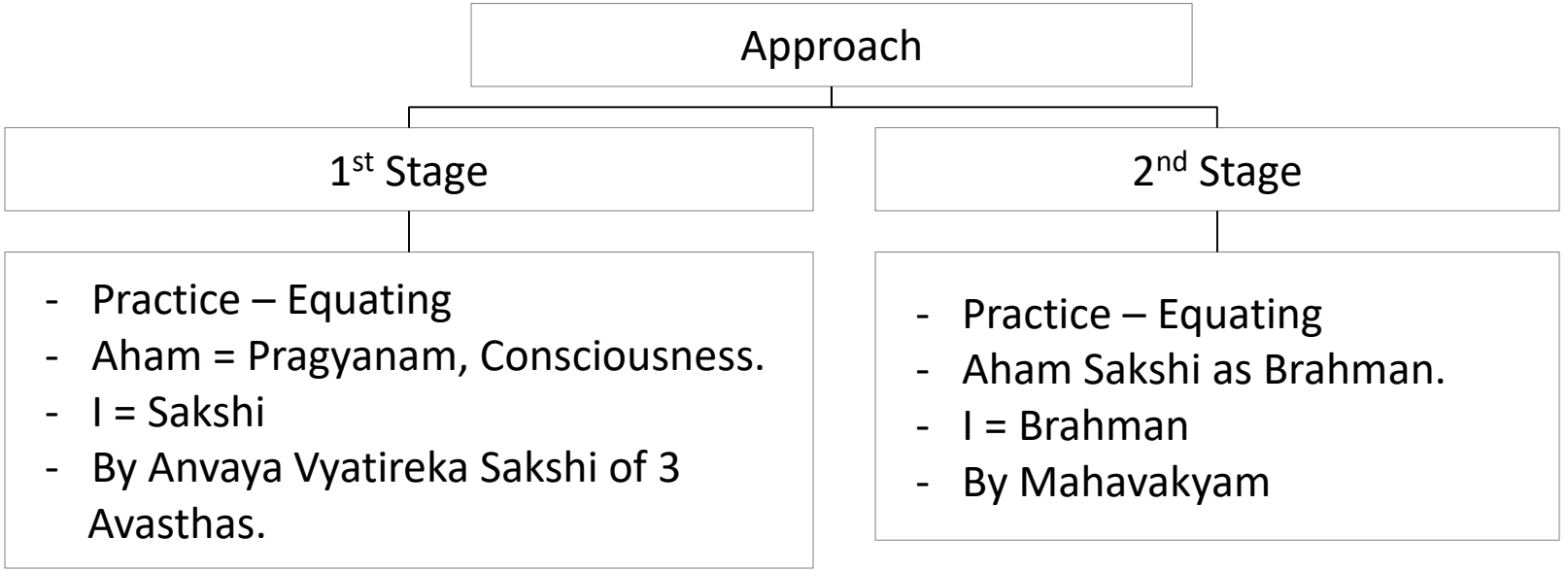
- Mahavakyam comes into 2nd stage.
- What it does?

c) Atmanam Pratipadayati :

- Reveals Pragyanam Aham.
- Reveals new status of Pragyanam Aham as Avakya Rupam, as Absolute Brahman.

d) Avakyatha Rupam :

- Absolute Brahman status Pratinadayati, establishes.



e) Dridimne :

- This approach is reinforced, confirmed, consolidated, corroborated, substantiated.

f) Sruti Udaharana Upanyasyati :

- By Sruti quotes, not Sureshvaracharyas personal theory.
- If so, others will ask for Pratyaksha or Anumana Pramanam to substantiate.
- **Pratyaksha, Anumana, science, can't prove, consciousness is an independent entity.**
- If he stands alone, science will challenge Sureshvaracharya.
- Teaching is based on Sruti Pramanam.

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta II 9 II

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thaught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

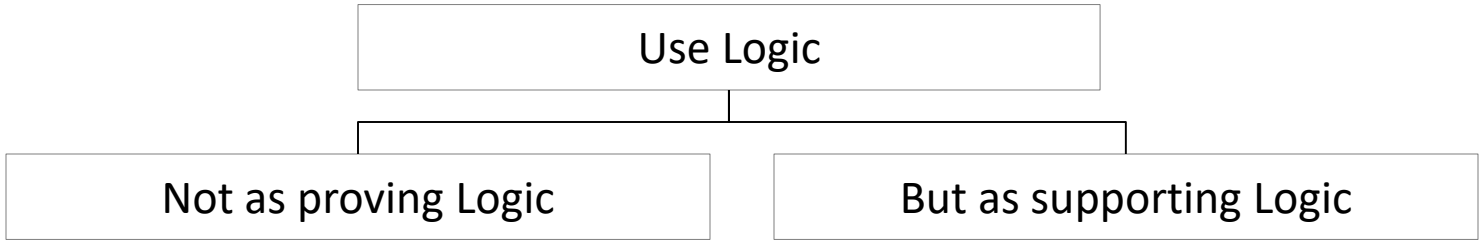
Example : Student

- I have no problem with God.
- I have difficulty in accepting other Lokas like Svarga, Karma theory of Punya – Papam, rebirth.
- Is there scientific evidence.

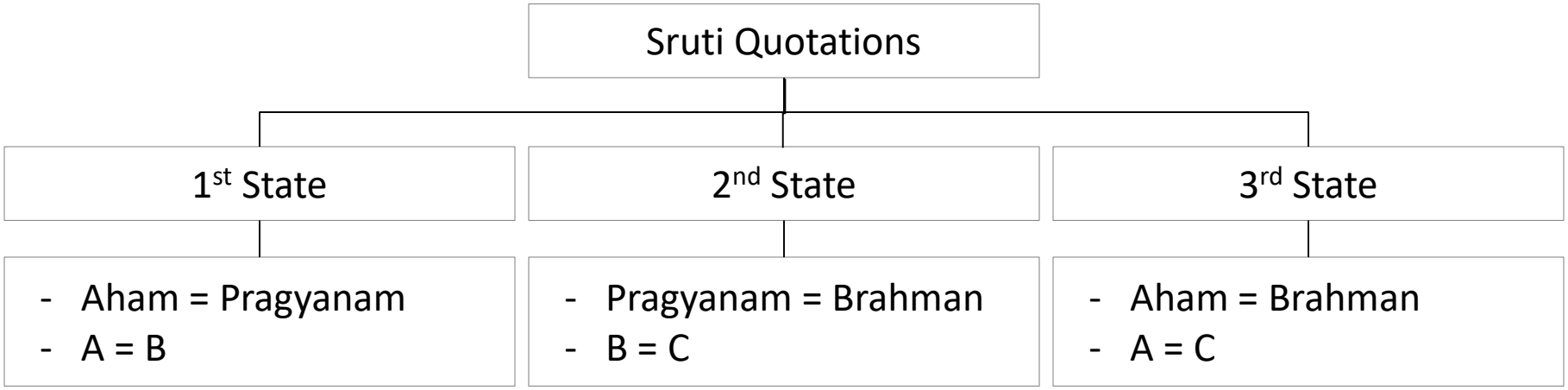
- I can explain everything with Random theory.
- Why accept Karma theory.
- No scientific, rational basis for Karma theory, rebirth, Svarga.

Swamiji to Student :

- If you are rationalist, scientific person, how you say “I have no problem with God?
- I challenge your statement.
- Give me one scientific rational proof for existence of God.
- First reject god and then come to know.
- Swami rejects God because there is no logical proof.
- If you accept God based on Shastra Pramanam, accept Karma theory, Para loka, Punar Janma based on Shastra Pramanam.
- All these Phenomena can’t be explained by Random theory as mentioned in the Book “Parallel world”, No God required, God has no work.
- In Δ format, believe in existence of God.
- **Many reject rituals but accept God, no sufficient rationality.**
- If you accept ritual as a rationalist, have to reject God also.
- **Negating rituals, accepting God is partial rationalism.**
- DMK : Garlands Periyar inert statue, rejects temples, Puja, Partial rationalism.



- Aikyam based on Shastra.
- Sruti Udaharanam, Vakyam quotation, Upanasayati… presents.
- Dridimne – firmly, for validation.



Verse 39 :

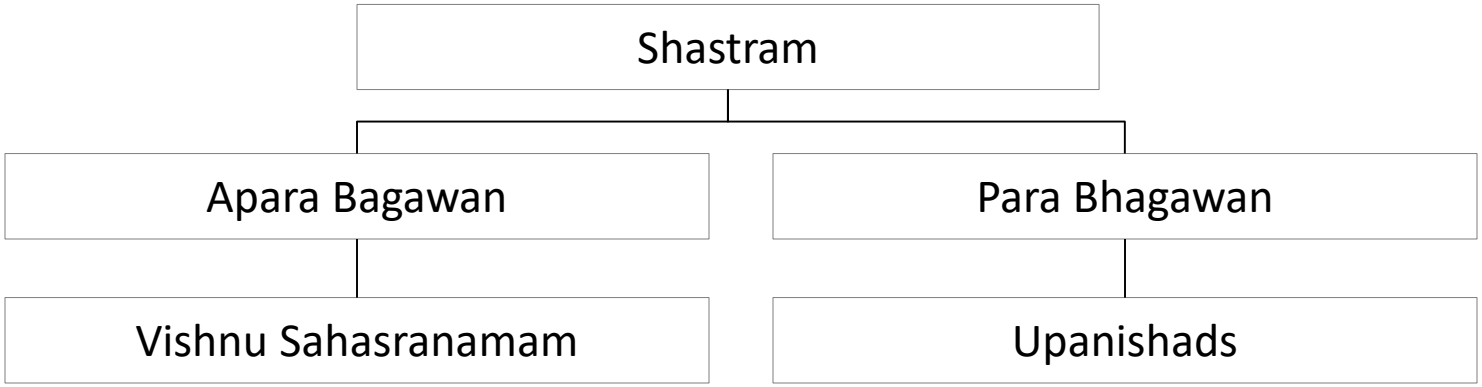
जिघ्राणीममहं गन्धम् इति यो वेत्त्यविक्रियः ।
स आत्मा तत्परं ज्योतिः शिरसीदं वचःश्रुतेः ॥ ३९ ॥

jighrāṇimam ahaṃ gandham iti yo vetty avikriyaḥ
sa ātmā tat paraṃ jyotiḥ śirasidaṃ vacaḥ śruteḥ

There is the statement of the Upanishad : The Person who knows "I smell this smell" - that unchanging Person is the Self, the highest Light. [Chapter 3 – Verse 39]

Quotations from Chandogya Upanishad + Brihadaranyaka Upanishad :

- Repeatedly dwell in these mantras for deeper reflection.
- Upanishad Parayanam, Gita Parayanam, Bashya Parayanam o.k, Instead of Vishnu Sahasranamam.
- Don't feel guilty.



1st Example :

- See Anvaya Vyatireka in Prajapati Vidya.
- Chandogya Upanishad – Chapter 8.
- Indra – Prajapati Samvada.
- **"Akshi, Svapna, Sushupti Purusha", variable, Avasthas variable.**
- **Uttama Purusha nonvariable Sakshi.**
- **Aham = Sakshi.**
- Avasta Traya Sakshi.

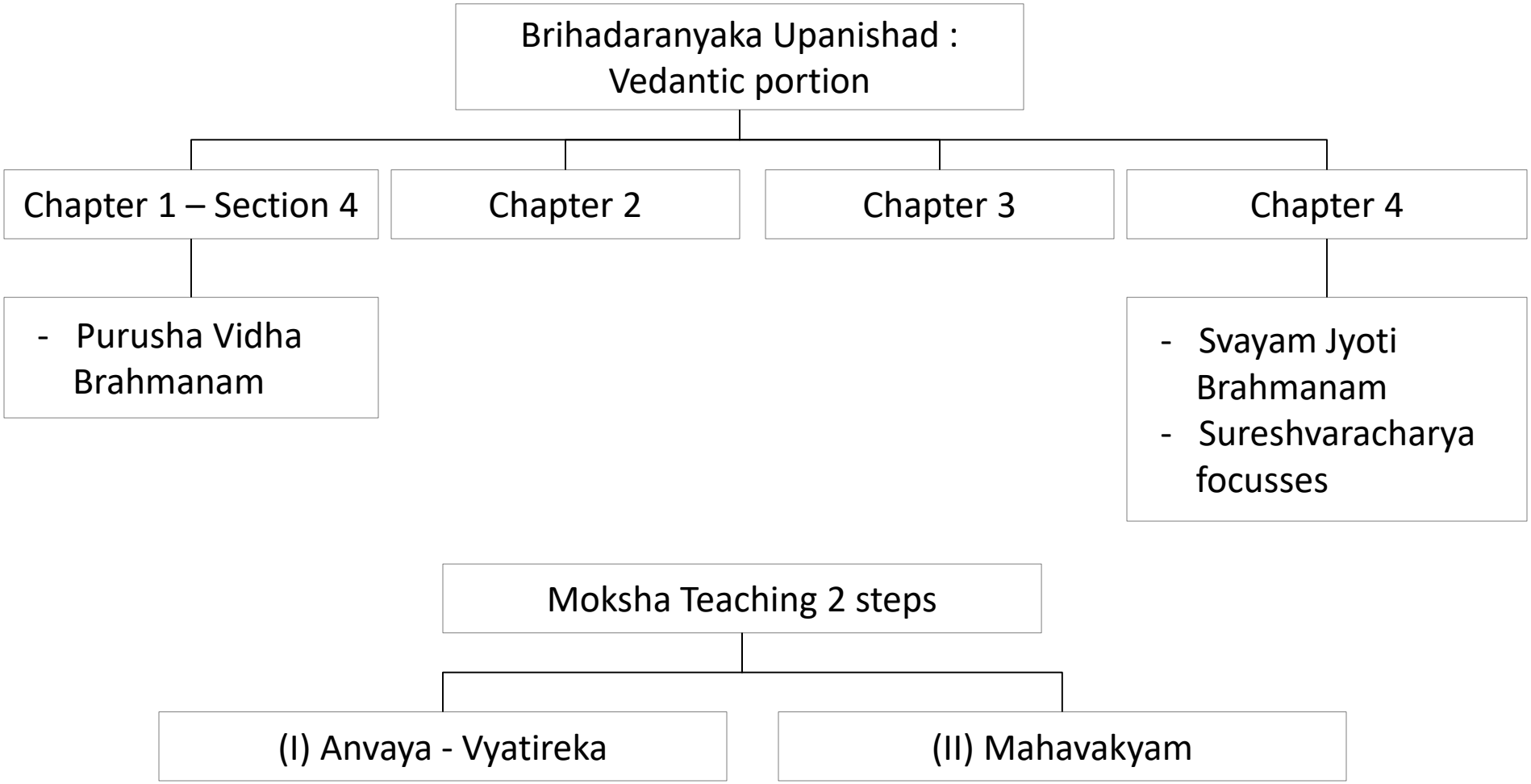
2nd Example : Brihadaranyaka Upanishad

- Svayam Jyoti Brahmana.
- Jnanaka – Yajnavalkya Samvada.
- Avasta Traya Sakshi.
- Reread these portions, teachings will become more alive.

Revision : Verse 39

a) Dradimne Sruti Udaharnam Upasyati :

- For the confirmation of teaching till now, Sureshvaracharya draws support from Upanishads.
- Mainly Chandogya Upanishad and Brihardanyaka Upanishad.
- To make Upanishads familiar, do Parayanam of Gita and Upanishads.
- Chandogya Upanishad = Vedantic Chapters.
    - Chapter 6 – Sat Vidya – Tat Tvam Asi
    - Chapter 7 – Buma Vidya
    - Chapter 8 – Prajapati Vidya.
- Sureshvaracharya borrows from Chapter 8.
- 3 Chapters good for Parayanam.



(I) Anvaya Vyatireka :

- Avasta Traya Viveka is one type of Anvaya Vyatireka to find out what is nonvariable and variable factor in me.

Nonvariable	Variable
- Chaitanyam - Pure Consciousness - Anvaya - "I am" Portion alone nonvariable. - I = Pure Consciousness - Am = Pure Existence - I am, Chit, Sat.	- 3 bodies, mind, universe, attributes. - Vyatireka - Vishwa / Teijasa / Pragya. - Virat, Hiranyagarbha, Ishvara. - Brother, husband, son, boss variable.

- **What is the relationship of Variable components – fatherhood, sonhood, bosshood, Punya Papa with me the pure Consciousness?**

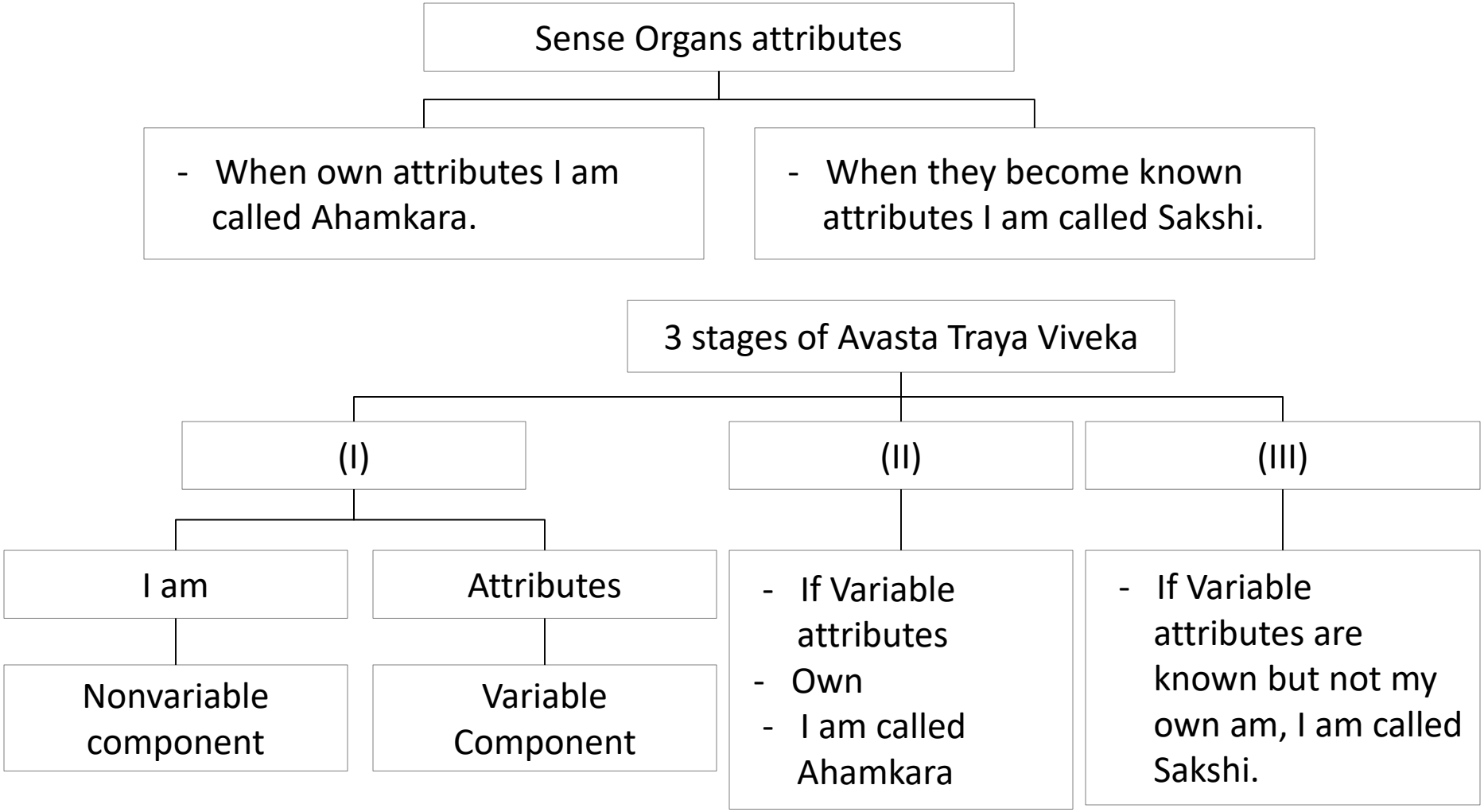
- If I say, they are my own attributes, I am called Ahamkara, nonvariable attribute.

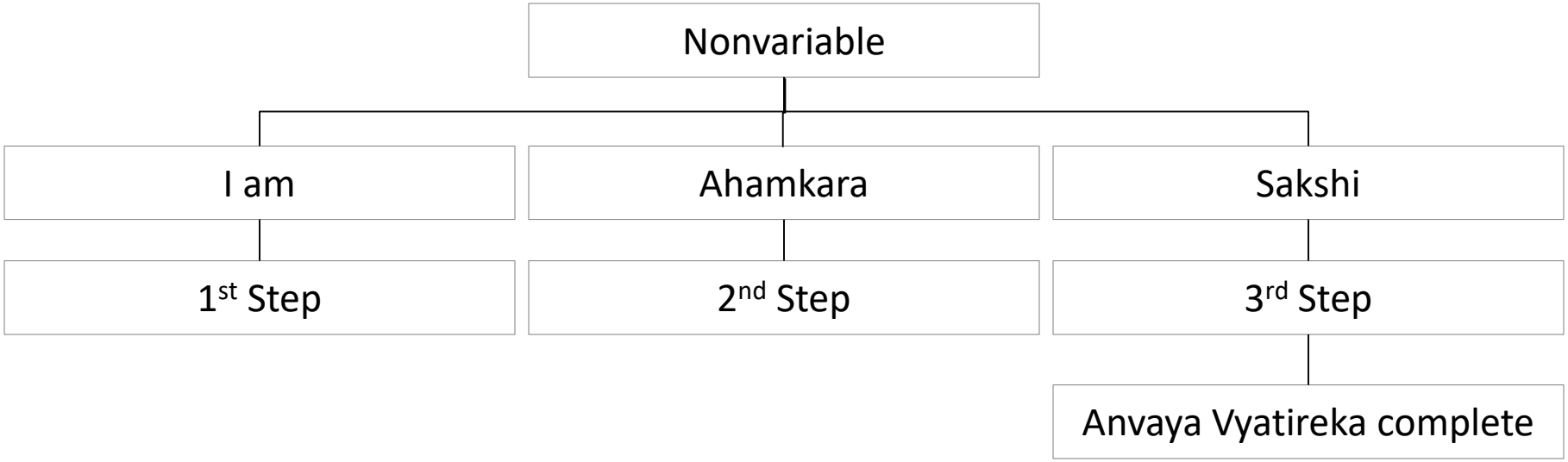
If variable attributes

- Are own attributes
- I am called Ahamkara

- Are known attributes, they do not belong to knower, Sakshi I, Pure consciousness.
- Law : Known attributes belong to objects not the knower pure Consciousness.

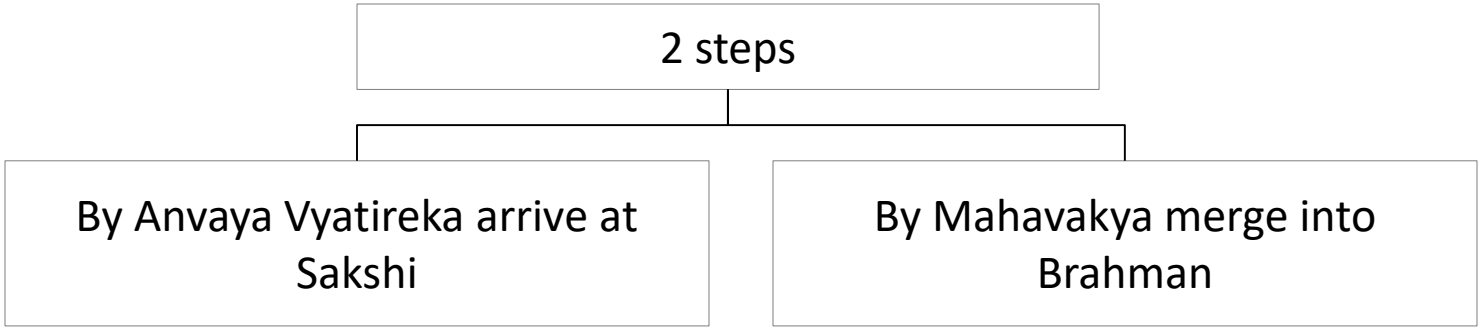
- **From own go to known attributes is realisation.**
- Attributes of sense organs do not belong to me the Sakshi it belongs to Ahamkara.





(II) Mahavakya Part :

- "Sakshi I", am all pervading Brahman.
- Brahman is pervading existence, consciousness principle.
- This method we find in all Upanishads.



Chandogya Upanishad :

- Chapter 8 – Section 7 to 12.
- 6 Sections go through repeatedly.

1st line of Verse 39 :

Chandogya Upanishad :

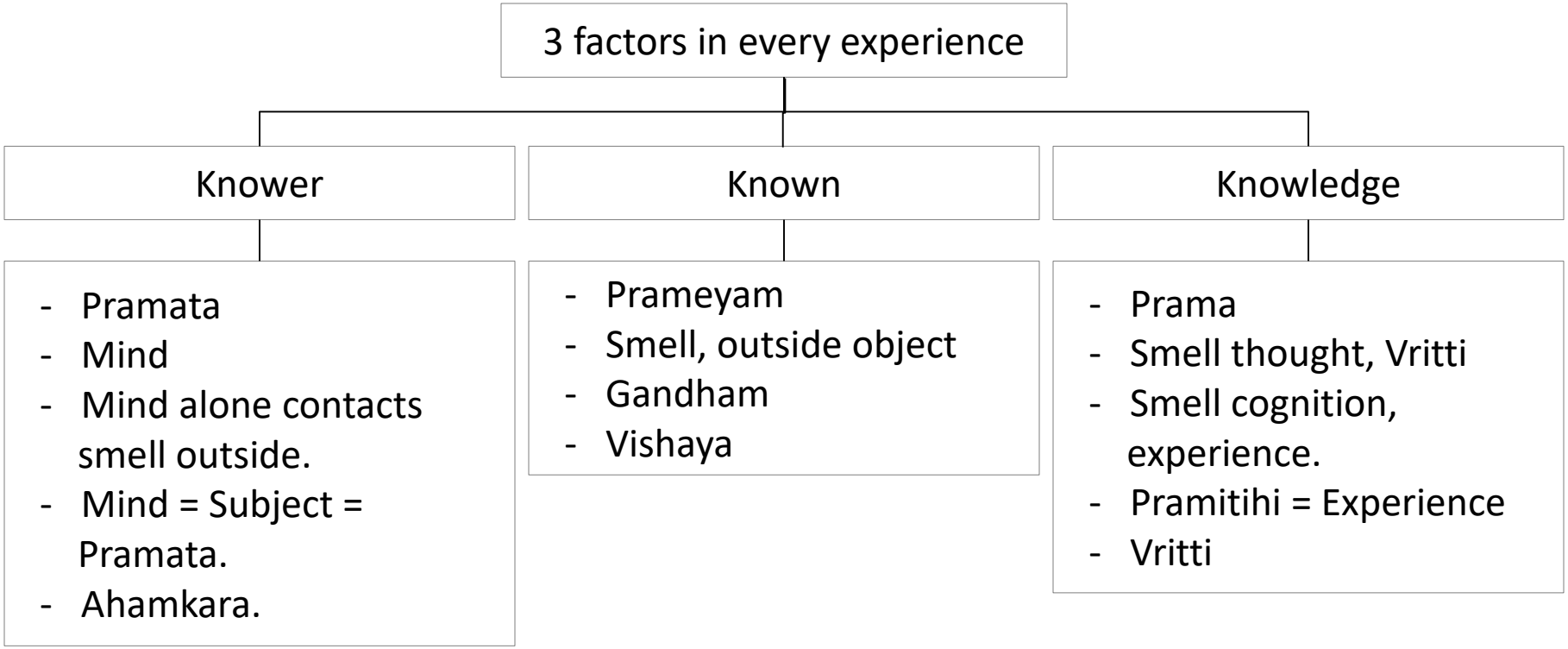
अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागथ यो वेदेदं शृणवानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ८.१२.४॥	**atha yatraitadakasamanuvisannam caksuh sa caksusah puruso darsanaya caksuratha yo vededam jighraniti sa atma gandhaya ghranamatha yo vededamabhivyaharaniti sa atmabhivyaharaya vagatha yo vededam srnavaniti sa atma sravanaya srotram ll 8.12.4 ll**

Next, this organ of vision lies inside the space in the eyes. That is where the deity presiding over the eyes [i.e., the Self] is. The eye is the instrument through which the Self sees. Next, the one who knows "I am smelling this" is the Self. The organ of smell is the instrument through which the Self smells. Next, the one who knows "I am speaking this" is the Self. The organ of speech is the instrument through which the Self speaks. Next, the one who knows "I hear this" is the Self. The organ of hearing is the instrument through which the Self hears. [8 – 12 – 4]

- Jigrani Imam Idam Gandham.
- **Sakshi Consciousness changelessly reveals Triputi in every experience.**
- One experience taken as sample.
- I am smelling Dior perfume.
- Aham Jigrani idam Gandham

↓

I am smelling this fragrance.



- Jagrat – All 3 come together and give experience.
- Deep sleep – mind resolved, Pramata not there, thought Pramitihi resolved, knowledge not there.
- Smell, the world has resolved for the sleeper Ahamkara not for others.
- Mind, thought, object resolve simultaneously.

Mantra :

- All 3 are inert in nature.
- Mind, Brain, inert matter.

- Thought – inert matter.
- Smelling object – inert.

- **3 together resolved by consciousness principle which is other than Pramata, Prameyam, Pramanam.**

- Other than Ahamkara, Vishaya, Vritti is Sakshi, pure consciousness.

Kaivalya Upanishad :

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत्।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः॥ १८॥

triṣu dhāmasu yadbhogyaṁ bhoktā bhogaśca yadbhavet |
tebhyo vilakṣaṇaḥ sākṣī cinmātro'haṁ sadāśivaḥ || 18||

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

- Splendid Mantra.

- **3 Avasthas rise fall in pure Consciousness.**
- **I am Sakshi, Changeless revealor of Triputi in every mind, Jiva, Ahamkara – Vishaya Vritti Triputi.**

a) Yaha Sakshi :

- By the Sakshi.

b) Vetthi :

- Reveals.

c) Avikriyaha :

- Changelessly revealing all actions done by me.
- By mere presence, Sannidhya Matrena, I Sakshi reveal – Vetthi = Ahamkara, Pramata, mind.

d) Imama Gandha :

- This smell which is object.

e) Jigrani :

- "I am smelling this fragrance".
- In this statement, Triputi is there.
- Aham refers to Ahamkara, not Sakshi.
- Ahamkara is mind, smells fragrance outside an object by having a Vritti, thought.
- Thought gets associated by travelling.

Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते । जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत् तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ४ ॥	nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaraṃ jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate | jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

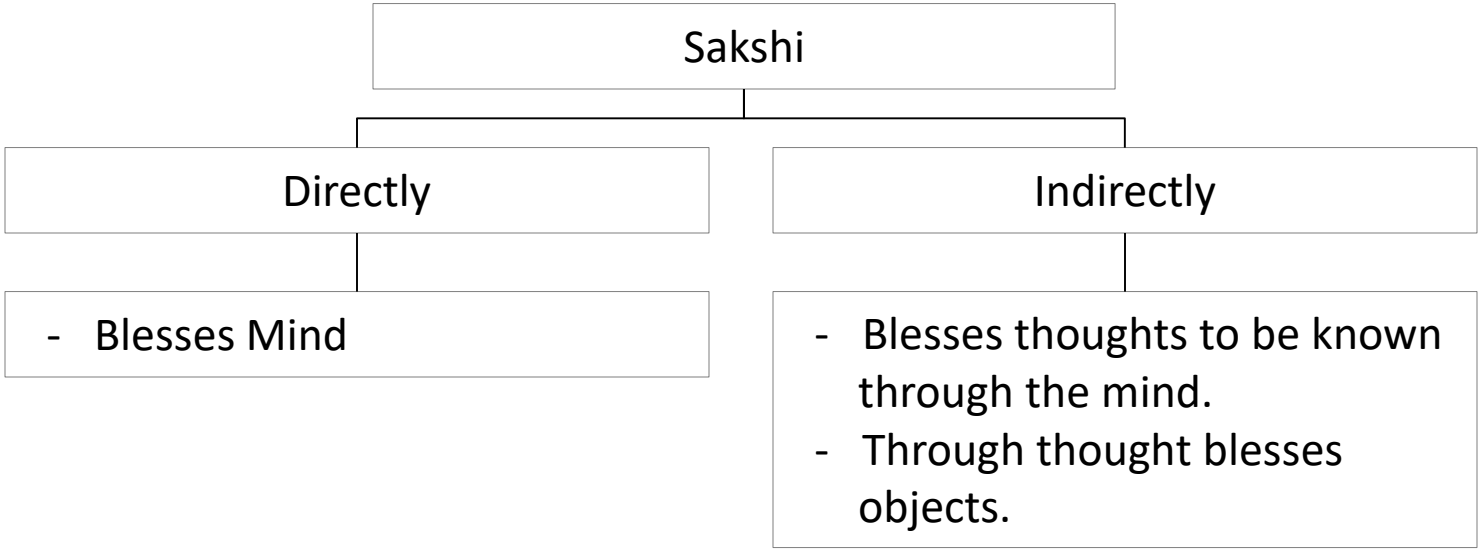
- Thought of mind travels through nose, contacts smell.

Mind	Thought	Smell
Subject	Knowledge	Object

- I – Smell the object.

  ↓

  Ahamkara mind, subject.
- Triputi gets revealed.
- Ahamkara mind does not have sentiency of its own.
- Who lends sentiency?
- I, Sakshi, bless mind with Consciousness.
- Through mind, I bless the thought with consciousness.
- Thought blesses smell with consciousness.



- Mind – thought – object are simultaneously blessed by I, Sakshi.

f) Saha Atma :

- That Sakshi alone is the real I – Real Self.
- **This Atma real self is Param Jyoti, Param Brahma, Uttama Purusha, Mahavakyam.**

g) Tatu Param Jyoti :

Chandogya Upanishad :

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

Evamevaiṣa samprasādo'smāccharīrātsamutthāya paraṁ jyotirupasampadya svena rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ sa tatra paryeti jakṣatkrīḍanramamāṇaḥ strībhirvā yānairvā jñātibhirvā nopajanaṁ smarannidaṁ śarīraṁ sa yathā prayogya ācaraṇe yukta evamevāya masmiñcharīre prāṇo yuktaḥ.

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

- Gita – Chapter 15 – Uttama Purusha is borrowed from this verse.
- Uttama Purusha is equated to Param Jyoti, Upasamitya - Svena Rupena Abhinishpatyate.
- In Brahma Sutra this Chandogyao Upanishad mantra is analysed in several sutras.
- I, this Chit am the Sat.
- Sat = Chit – equation important.
- **When I am Sakshi, I think I am localized entity, world is object outside, I am Sakshi Inside.**
- Inside, outside duality will come when I claim myself as Sakshi, my tendency is to close my eyes.
- Sakshi idea is inside.

Sat Darshanam :

कूपे यथा गाढजले तथान्त-
र्निमज्ज्य बुद्ध्या शितया नितान्तम्।
प्राणं च वाचं च नियम्य चिन्वन्
विन्देन्निजाहंकृतिमूलरूपम् ॥३०॥

kupe yatha gadhajale tathanta-
rnimajjya buddhya shitaya nitantam |
pranam cha vachcha chiy niyamya chinvan
vindennijahankrritimularupam || 30 ||

Just as you would dive into a well with a deep column of water, so also should you dive deep within yourself using your sharp intellect. Searching intensely thus, breath and speech controlled, know, Realise, the real source of the ego. [Verse 30]

- Person goes inside well and takes a fallen object, we try to dive deep.
- I am Sat, Existence principle.
- Sakshi not within only, it is everywhere in the form of existence.

Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- To appreciate me, I need not close my eyes.

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्शृण्वन्स्पृशञ्जिघ्रन् अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥	naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śṛṇvan spṛśañ jighran aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- I am present everywhere.

Gita :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९ ॥	sarvabhūtastham ātmānaṃ sarvabhūtāni catmani | īkṣatē yōgayuktātmā sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- I don’t have to close eyes.
- I am Sat Chit Ekatma who am everywhere.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९॥	mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam। mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Vedantin never closes eyes to appreciate Atma.
- Yogi closes the eye inside and outside I am.
- Param Jyoti = Sat Atma.

h) Sruteha Shirasi Iti Vachaha :

- Declared in Vedanta.
- I am the whole.
- What is Moksha?
- Not to escape from the world, not to come back again.
- Moksha is understanding – “World is entertainment freely provided for me.

i) Iti Idam Vachaha :

- Sruti Declares this.

Verse 40 – Introduction :

यथा "तत्सत्यं स आत्मा तत्त्वमसि" इत्यस्य शेषत्वेन अन्वयव्यतिरेक- श्रुतिर्यथा "य एषोऽक्षिणि पुरुषो दृश्यते" इत्याद्या "अथ यो वेदेदं जिघ्राणि" इत्यन्ता, तथा "अहं ब्रह्मास्मि" इत्यस्य शेषः ।

yathā "tat satyaṃ sa ātmā tat tvam asi" ity asya śeṣatvenānvaya-vyatireka-śrutir yathā "ya eṣo 'kṣiṇi puruṣo dṛśyate" ity ādyā "atha yo vededaṃ jighrāṇi" ity antā. tathā "ahaṃ brahmāsmi" ity asya śeṣaḥ

Just as the Sruti passage beginning with "The Person that is seen in the eye..." and ending with "Now he who knows "I smell this", which discriminates the Self from the not-Self, is subsidiary to the text "That is the real; that is the Self; that thou art," even so the Sruti text "I am Brahman" has the following as its subsidiary. [Introduction – Chapter 3 – Verse 40]

Chandogya Upanishad :

I) Anvaya Vyatireka – Step.

II) Mahavakya – Step.

Mahavakyam Step : Chapter 6 – 8 – 7

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

Sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca.

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

- Repeated 9 times – Section 9, 10, 11, 12, ….

Main teaching :

- Iti Asya Seshatu Eka.
- As part of teaching, Anvaya Vyatireka is required – why?

Guru :

- You are Brahman.

Student :

- Converts 2nd person into 1st person.
- I must be taken as Sakshi, not Ahamkara.
- To take I as Sakshi, Anvaya Vyatireka step must have been already completed.
- I am = Nonvariable Sakshi, not nonvariable Ahamkara.
- Therefore as part of Tat Tvam Asi teaching, Anvaya Vyatireka should be done, otherwise student raises eyebrow.
- I am father with headaches, how Anandam Brahma?
- Student goes through Anvaya Vyatireka and as Sakshi I should listen.
- To arrive at Sakshi, Anvaya Vyatireka is inbuilt.
- Example : Coke bottle, bottle alone not enough, bottle opener required.
- Mahavakya is bottle, Anvaya Vyatireka is opener, then you can drink Moksha Ananda, Madak Madak from Mahavakyam.

a) Sesha Seshi :

Sesha	Seshi
Opener	Bottle

b) Sesha Vena, Anvaya Vyatireka Srutihi

c) Ya Esha Purusha Akshini, Purusha Drishyate :

- Chandogya Upanishad – Chapter 8 – 7 – 4 to Chapter 8 – 12 – 4.

d) Atha Yo Veda Jigrani :

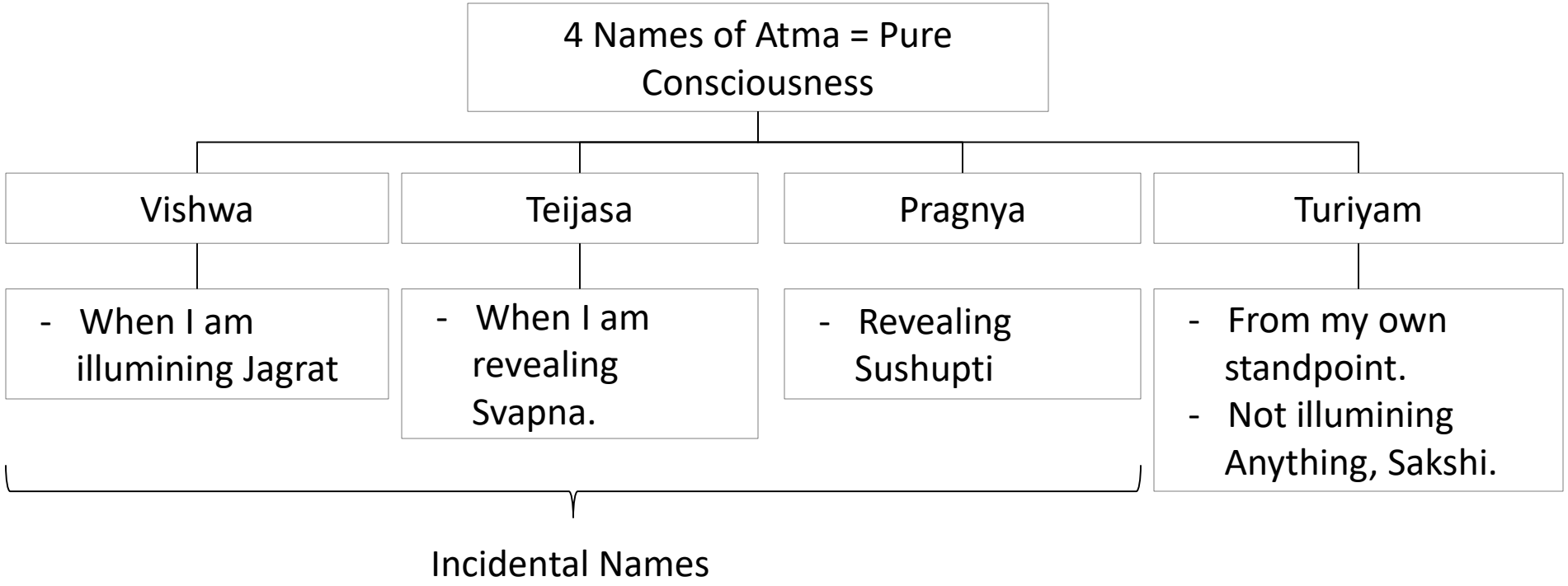
Chandogya Upanishad :

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः
पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा
गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स
आत्माभिव्याहाराय वागथ यो वेदेदं शृणवानीति
स आत्मा श्रवणाय श्रोत्रम् ॥ ८.१२.४॥

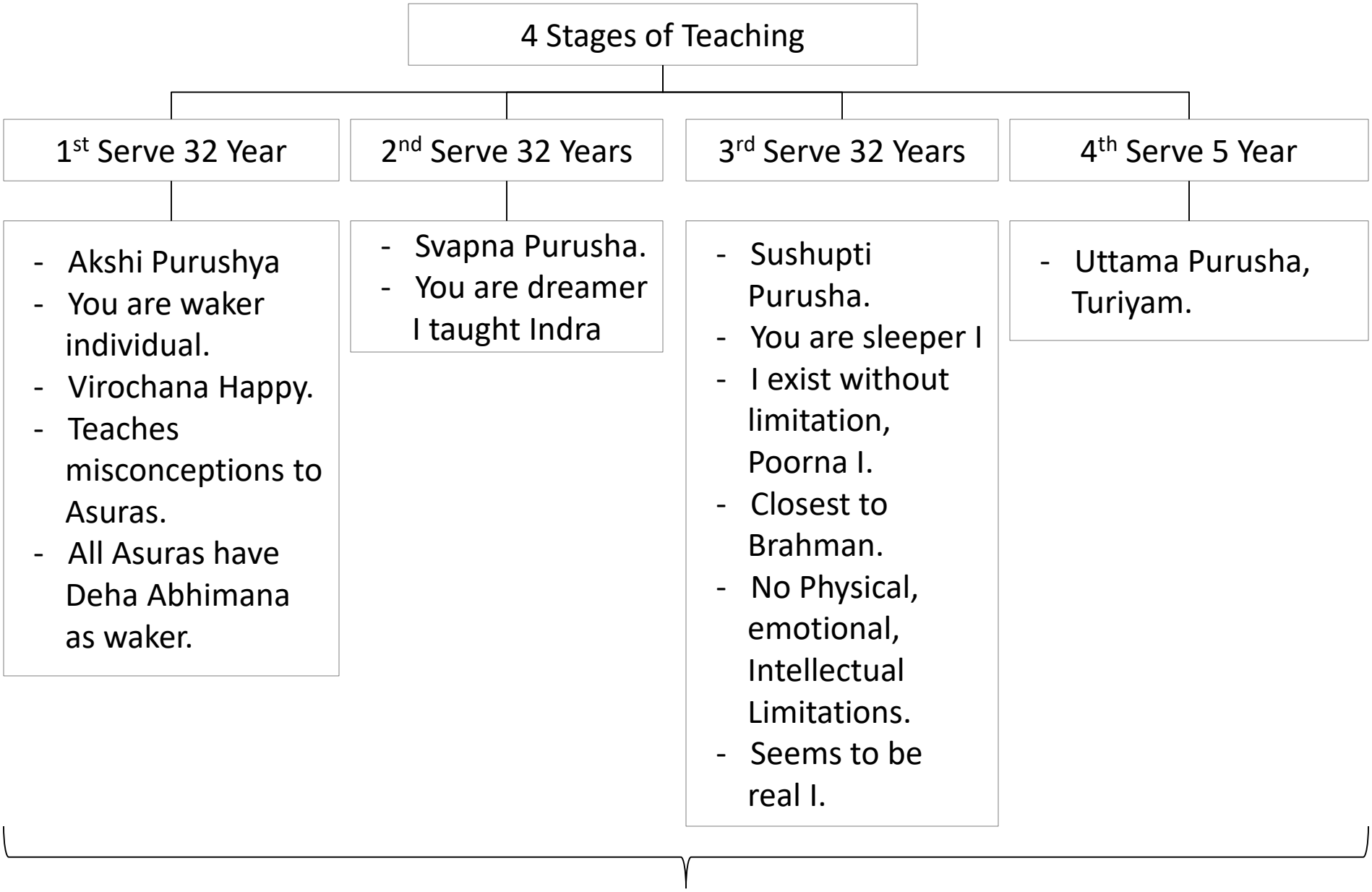
**atha yatraitadakasamanuvisannam caksuh sa caksusah
puruso darsanaya caksuratha yo vededam jighraniti sa
atma gandhaya ghranamatha yo vededamabhivyaharaniti
sa atmabhivyaharaya vagatha yo vededam srnavaniti
sa atma sravanaya srotram II 8.12.4 II**

Next, this organ of vision lies inside the space in the eyes. That is where the deity presiding over the eyes [i.e., the Self] is. The eye is the instrument through which the Self sees. Next, the one who knows “I am smelling this” is the Self. The organ of smell is the instrument through which the Self smells. Next, the one who knows “I am speaking this” is the Self. The organ of speech is the instrument through which the Self speaks. Next, the one who knows “I hear this” is the Self. The organ of hearing is the instrument through which the Self hears. [8 – 12 – 4]

- 6 sections for Avasta Traya Viveka.



- I am free from Punya – Papam which comes in 3 Avastas.
- Ananvagatam Punyena, Ananvagatam Papena.
- Teerohi Sarvam Shokham Hridayam Bavati.
- I am Punya Papam free Aham.
- Chaitanyam revealed in 4 stages.
- Teacher = Prajapati.
- Student = Indra and Virochana.


4 Stages of Teaching
1st Serve 32 Year
2nd Serve 32 Years
3rd Serve 32 Years
4th Serve 5 Year
- Akshi Purushya
- You are waker individual.
- Virochana Happy.
- Teaches misconceptions to Asuras.
- All Asuras have Deha Abhimana as waker.
- Svapna Purusha.
- You are dreamer I taught Indra
- Sushupti Purusha.
- You are sleeper I
- I exist without limitation, Poorna I.
- Closest to Brahman.
- No Physical, emotional, Intellectual Limitations.
- Seems to be real I.
- Uttama Purusha, Turiyam.
Total 101 Years

Problem of Sushupti Purusha :

- Sleeper I is limitless but he does not know I am limitless in sleep.
- I can't claim I am limitless.

4th Level :

Chandogya Upanishad Upanishad : Chapter 8

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ ८.१२.१॥	**maghavanmartyam va idam sariramattam mrtyuna tadasyamrtasyasarirasyatmano'dhisthanamatto vai sasarirah priyapriyabhyam na vai sasarirasya satah priyapriyayorapahatirastyasariram vava santam na priyapriye sprsatah II 8.12.1 II**

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 – 12 – 1]

- I am Uttama Purusha.
- I am free of ignorance.
- Ignorance belongs to sleeping mind, Karana Shariram.

Iti Yanta :

- Culmination of Chandogya Upanishad teaching.

- Teaching starts in Chapter 6 – 8 – 7 ends in 8th chapter.
- Entire Range of teaching.
- I am Chit which is none other than Sat.
- You can enjoy same teaching in Brihadaranyaka Upanishad.
- Kailasha Ashram – Rishikesh – Uttarkashi – Vedanta Vichara taught, must learn by heart text you want to learn.
- Student doesn't come back.

Gita :

अव्यक्तोऽक्षर इत्युक्तस्तः तमाहुः परमां गतिम् । यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥८-२१॥	**avyaktō'kṣara ityuktah** **tam āhuḥ parāmāṃ gatim |** **yaṃ prāpya na nivartantē** **tad dhāma parāmaṃ mama||8-21||**

That, which is called the Unmanifest, and the Imperishable, they say is the highest Goal (path). They who reach it, never again return. This is my highest abode (state). [Chapter 8 – Verse 21]

- Gita – learn by heart, can enjoy more.
- Do Parayanam of Gita + Upanishad, to get full impact of teaching.
- **Similarly in Brihadaranyaka Upanishad :**
  - Aham Brahma Asmi, Mahavakyan
  - Chapter 1 – 4 – 10.

Verse 40 :

अहमः प्रत्यगात्मार्थो निरस्ताशेषयुष्मदः ।
बम्भणीति श्रुतिर्न्यायया योऽयमित्यादिनाऽसकृत् ॥ ४० ॥

ahamaḥ pratyagātmārtho nirastāśeṣa-yuṣmadaḥ
bambhaṇīti śrutir nyāyyā yo 'yam ity ādinā 'sakṛt

Sruti, which is supported by reasoning, says repeatedly through texts like "This Person that is [identified with the intellect...]“ that the word “I“ signifies the inward Self which is free from the entire not-Self. [Chapter 3 – Verse 40]

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuḥ, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuḥ II 10 II

This (self) was indeed Brahman in the beginning. It knew only Itself as, ‘I am Brahman.’ Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun.’ And to this day whoever in like manner knows It as, ‘I am Brahman,’ becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another,’ does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Brahman = Limitless, Ananda.

Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

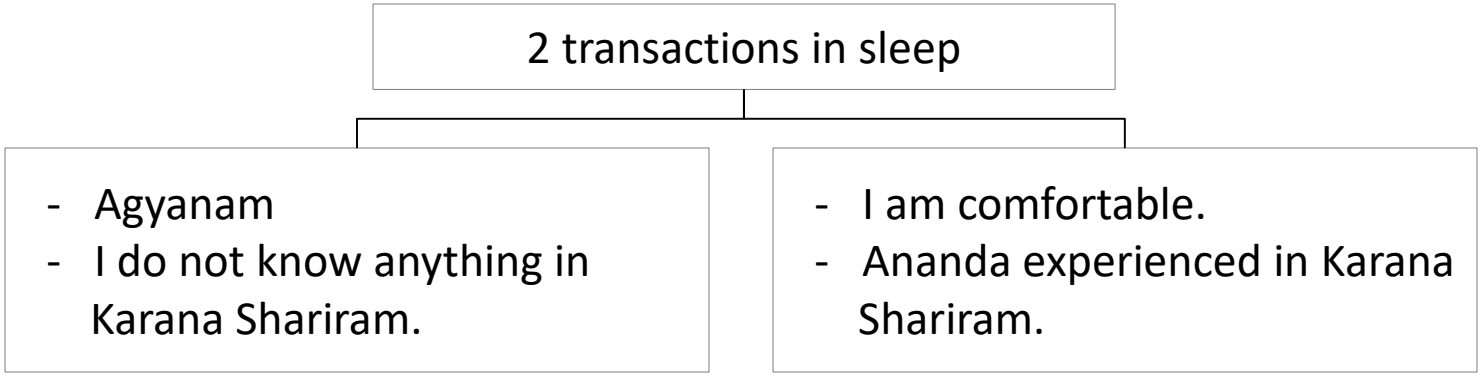
He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Aham Ananda Asmi gives Jerky feeling.
- Contradiction resolved only when I understand.
- I am not Vishwa, Teijasa, Pragnya.
- Do Anvaya Vyatireka through Avasta Traya Viveka.

- Brihadaranyaka Upanishad – Chapter 4 – 3rd section, fantastic Svayam Jyoti Brahmana, Janaka + Yajnavalkya.

Question :

- What is the light with which you can do all transactions?
- Basic light required in all transactions – sunlight, moonlight, utilized only if eyes available.
- Eating, talking, writing requires eyes.
- All lights can help you only when there is basic light of consciousness.
- That Consciousness light I am.
- For Jagrat, Svapna, Sushupti I serve as Basic light.



- All transactions have Triputi that I am revealing.
- That is light of Sakshi.
- Bamniti – Fun to declare, proclaim.

Bham :

- To claim, repeated proclamation.
- Punah Puna.. Bavati = Iti Bamniti.
- Onamatapia sound conveys idea.
- Bee is humming

↓

Onametapia

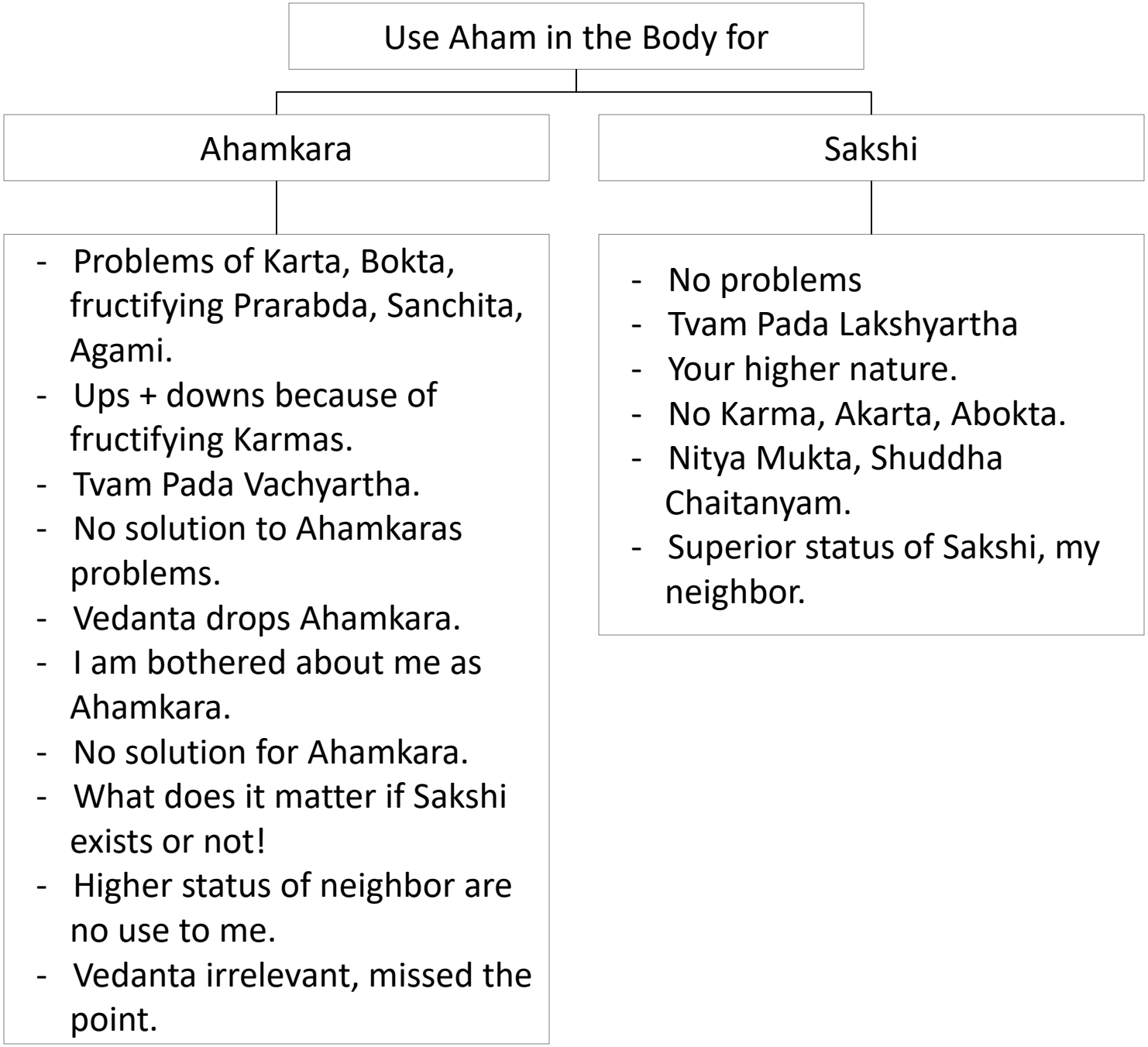
- Bamniti – Loud proclamation of Sruti so that nobody will miss the main teaching :
  - **I am Turiya Atma which is Brahman.**

Revision Verse 40 :

- Many students often have grievance against Vedantic teaching.
- Student approaches Vedanta as a Samsari to solve problem of Samsara.

1st : Vedanta

- Acknowledges the problem.
- Gives explanation to our problem.


Use Aham in the Body for
Ahamkara
- Problems of Karta, Bokta, fructifying Prarabda, Sanchita, Agami.
- Ups + downs because of fructifying Karmas.
- Tvam Pada Vachyartha.
- No solution to Ahamkaras problems.
- Vedanta drops Ahamkara.
- I am bothered about me as Ahamkara.
- No solution for Ahamkara.
- What does it matter if Sakshi exists or not!
- Higher status of neighbor are no use to me.
- Vedanta irrelevant, missed the point.
Sakshi
- No problems
- Tvam Pada Lakshyartha
- Your higher nature.
- No Karma, Akarta, Abokta.
- Nitya Mukta, Shuddha Chaitanyam.
- Superior status of Sakshi, my neighbor.

Sureshvaracharya :

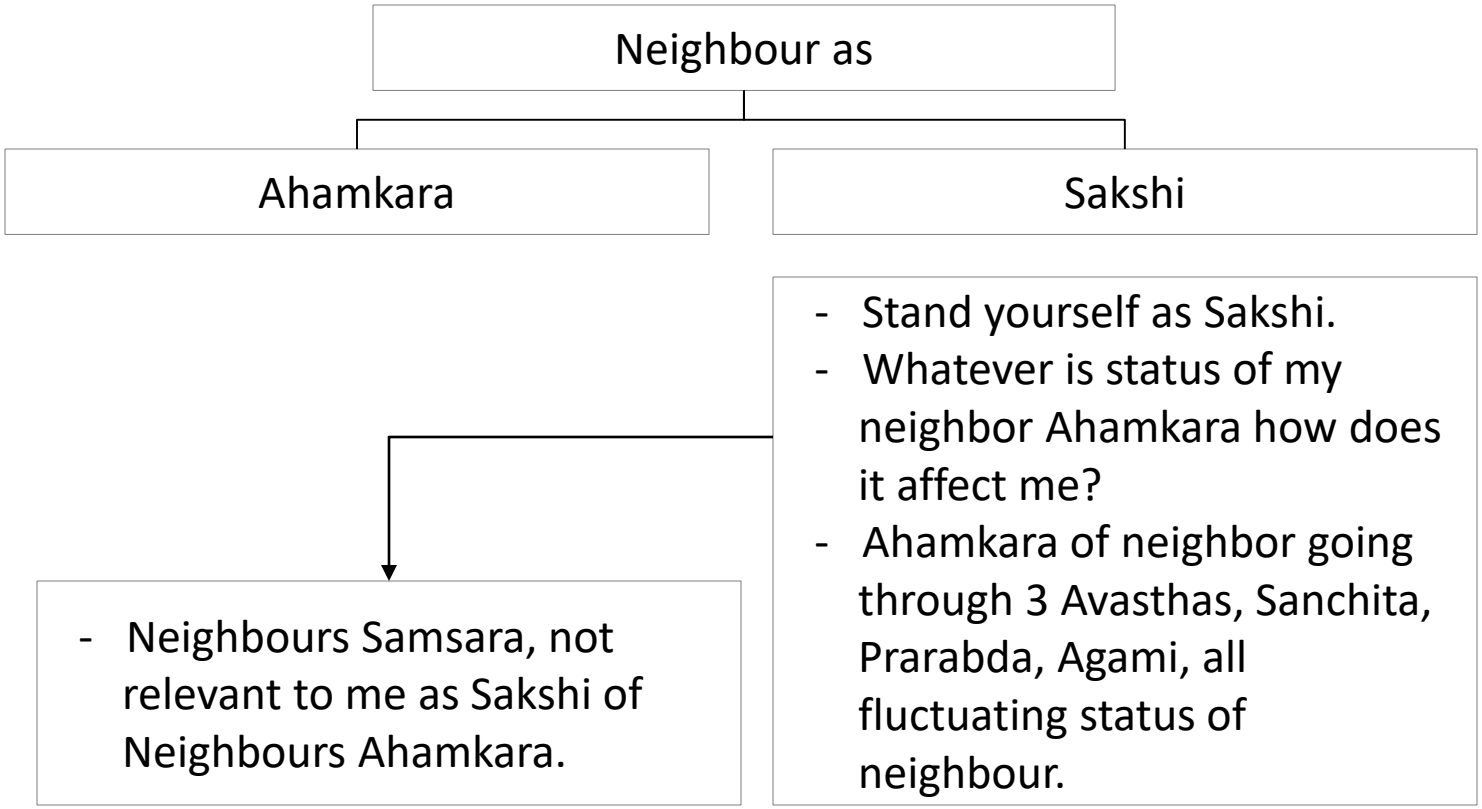
- Vedanta not missing point.
- You are missing punch line of Vedanta.

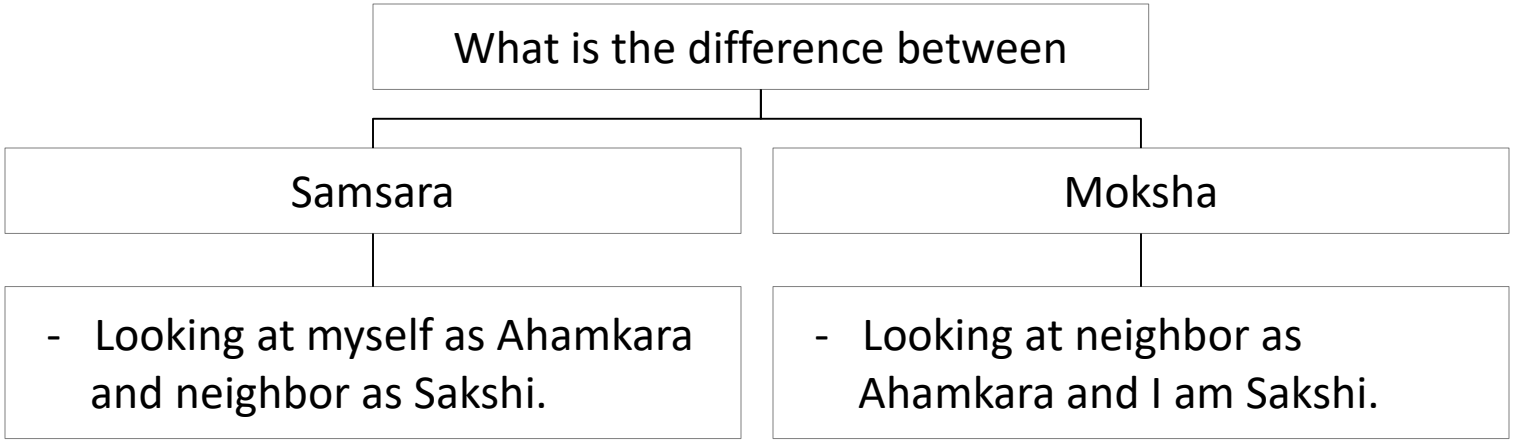
Question :

- What does it matter to me.
- Whatever is status of neighbor.

Sureshvaracharya :

- Ask same question, looking at Ahamkara as neighbor not Sakshi.





Vedantic Punchline :

- **Neighbourise Ahamkara.**

Ask Question :

- **What does it matter to me Sakshi, whatever be status of Ahamkara who is also living in the same body as a neighbour.**
- If I miss this Punchline and stand as Ahamkara and look at Sakshi as Neighbour then problems remain for ever.
- When Aim is to repair Ahamkara, Vedanta appears irrelevant.
- **Let Ahamkara neighbor in the body go through its Prarabda, I am Sakshi not bothered.**
- When aim is repairing Ahamkara, Vedanta will not be relevant.

Vedanta Aim :

- Neighbourising Ahamkara not repairing Ahamkara.

- Suppose person not interested in making Ahamkara the neighbor, and wants to be Ahamkara itself.
- As Ahamkara, want to improve status, repair Ahamkara.

Vedanta :

- You are knocking at wrong door, wrong shop, go to Karma Khanda shop on opposite side, Veda Purva repair works, varieties of Karmas, Upasanas aimed at repairing Ahamkara.
- Pariharas, Homas, Karmas, prescribed, will work also.
- Can repair one part of Ahamkara, Mamakara, repairs go on and on.
- Will be frustrated, helpless, tired, 9 planets constantly moving.
- Repairing Ahamkara is like straightening dogs tail.

Process :

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Neighbourising
Ahamkara involves - Neighbourising

- Sharira Trayam as Neighbour
- Chidabhasa Trayam as Neighbour
- Avasta Trayam as Neighbour

- Karmas will doggedly follow.

Vedanta :

- Leave the Karmas, Ahamkara and claim “I am Sakshi”.
- **Learn to look at Ahamkara as Neighbour and as Mithya Neighbour.**

Ask Question :

- What does it matter?
- Whatever be status of Mithya Ahamkara Neighbour.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- If Punch line missed, Vedanta will appear ridiculous.
- Briefly go to Veda Purva, get frustrated and come to Vedanta.
- After Pariharam, come back.
- **Anvaya Vyatireka Important :**
  - It is method of neighbourising Ahamkara.
- Jagrat – Vishwa Neighbour Ahamkara comes + goes.
- Svapna – Teijasa Neighbour Ahamkara comes + goes.
- Sushupti – Pragya Neighbour Ahamkara comes + goes.
- I am Turiyam is teaching in Chandogya Upanishad - Prajapati Vidya and Brihadaranyaka Upanishad – Svayam Jyoti Brahmana.
- Neighbouring Ahamkara through Avasta Traya Viveka.

Verse 40 :

a) Aham Aha Pratyagatma Arthaha :

- Meaning of I not Ahamkara having Sakshi as neighbor.
- Meaning of I is Sakshi which has Ahamkara as its Neighbour.

- As neighbor, Jagrat Vishwa, Svapna Teijasa, comes and goes.
- Sakshi, Turiyam, I – never comes and goes.

- Don't make Sakshi the neighbor but Ahamkara the neighbor.
- What type of Turiyam?

b) Nirastha Asesha Vyushmataha :

- Yushmat = You = Anatma, other than I – Atma.
- Anatma = 3 fold Triputi.
- Jagrat – Experiencer, experienced, experience.

↓

Vishwa, Sthula Prapancha, Sthula Shariram.

- Svapna – Teijasa, Sukshma Prapancha, Sukshma Shariram.
- Sushupti – Pragya, Karana Prapancha, Karana Shariram.
- 3 Triads – Triputi = Yushmat.
- **Who am I?**

  Turiyam, free from all 3 Triads, Nirastha, Asesha, totally.

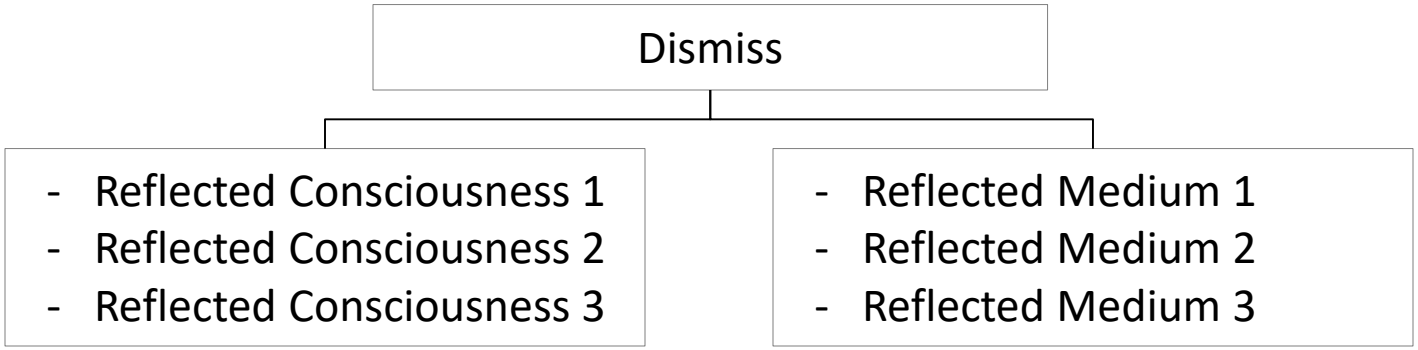
Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ll 7 ll

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Vishwa = Chidabasa reflected in Sthula Shariram.
- Teijasa = Chidabasa Reflected in Sukshma Shariram.
- Pragya = Reflected Consciousness in Karana Shariram.



- I am Original Consciousness.
- Word I – free from 3 groups = Pratyagatma, innerself, Sakshi.

c) Iti Sruti Bimbaniti :

- In this manner, Sruti is repeatedly proclaiming, why?
- Neighbour switching has to take place.

Present Condition	Required Condition
- I am Ahamkara, Sakshi is Neighbour	- I am Sakshi, Neighbour is Ahamkara

- Without switching over, 25 years study irrelevant.
- Sakshi – Nitya Mukta and I have knee pain Vedanta appears absolutely irrelevant if it is neighbor.
- This teaching of Sruti is supported by reasoning.

Reason :

- **Whatever is subject to arrival and departure has to be my incidental nature.**
- **What is not subject to arrival and departure is my Intrinsic nature.**

Variable	Invariable
- Incidental nature - **Jagrat / Svapna / Sushupti :** Ahamkara, subject to arrival and departure. - Mutually exclusive, each disappears in the other Avastha. - In Sushupti, unlocalised Ahamkara merged in Sakshi I but potentially existent Ahamkara.	- Intrinsic nature - Consciousness, existence principle, Sentient knower principle, remains changeless and is available in all 3 Avasthas. - I am Consciousness is common to 3 Avasthas. - Logic itself proves that intrinsic nature is my real self.

Variable	Invariable
- Disappears in Jagrat. - 3 Ahamkaras Vishwa, Teijasa, Pragya subject to arrival and departure.	- Independently exists, unattached to 3 states. - Turiyam goes through all 3 Avasthas, untouched by any of 3 Avasthas.

d) Jnyeya :

- Anvaya Vyatireka Siddah. This Sakshi is my real nature.

e) Asakrutu Bambineti :

- Sruti repeatedly talks about Turya Atma.

f) Yoyam Bramane :

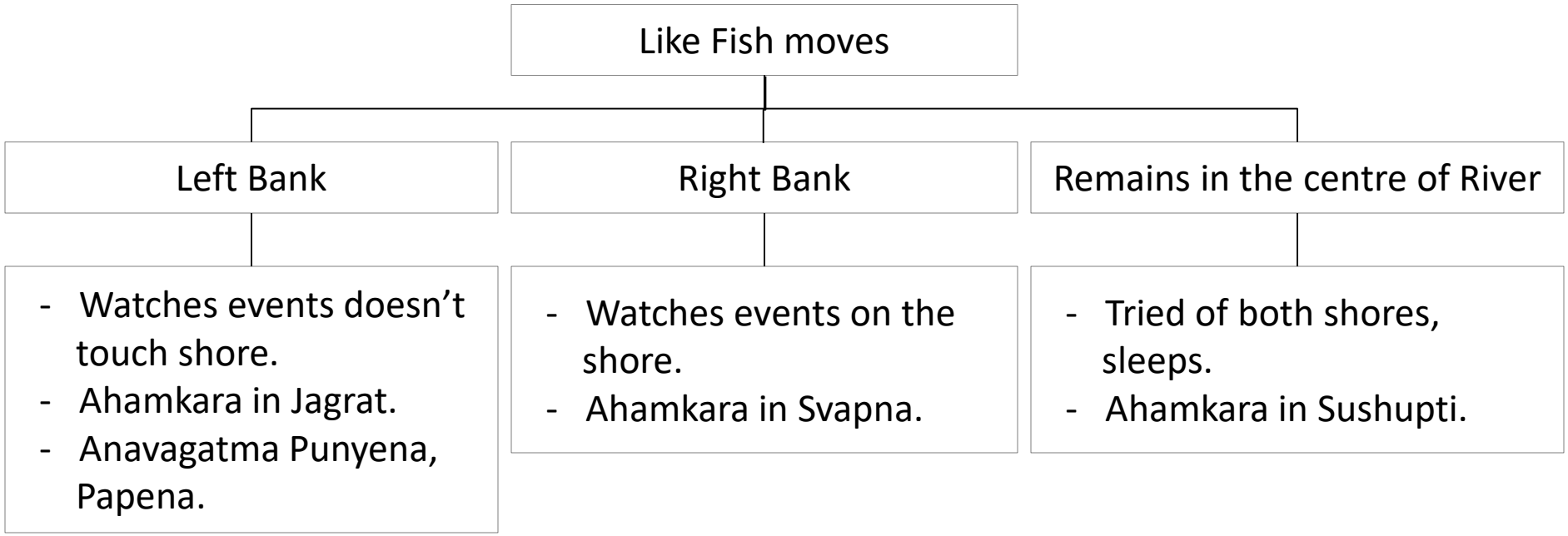
Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्त- र्ज्योतिः पुरुषः ;
स समानः सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव ;
स हि स्वप्नो भूत्वेमं लोकमति- क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy antarjyotiḥ puruṣaḥ
sa samānaḥ sann ubhau lokāv anusañcarati, dhyāyatīva lelāyatīva,
sa hi svapno bhūtvā, imaṁ lokam atikrāmati, mṛtyo rūpāṇi II 7 II

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world - the forms of death (ignorance etc.) [IV – III – 7]

- Avasta Traya Viveka.
- Tat Mahamaste Ubhe Kule Anuchancharati…



- Whole Svayam Jyoti Brahmana reveals Sakshi.

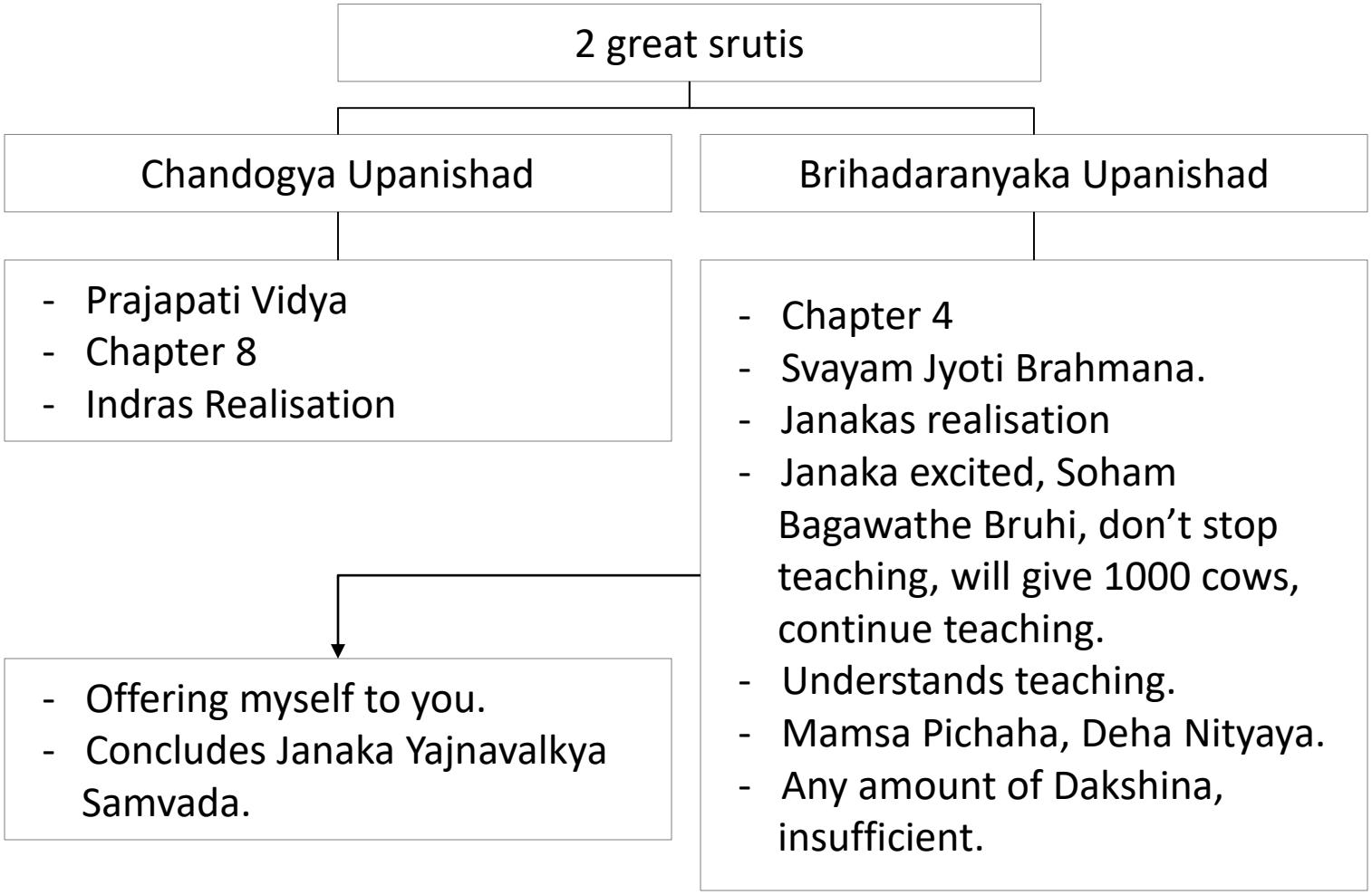
Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहोति ॥ १५ ॥

sa vā eṣa etasminsaṃprasāde ratvā caritvā, dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca, punaḥ pratinyāyaṃ pratiyonyādravati svapnāyaiva; sa yattatra kiñcitpaśyatyananvāgatastena bhavati; asaṅgo hyayaṃ puruṣa iti; evamevaitadyājñavalkya, so'haṃ bhagavate sahasraṃ dadāmi, ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.[IV – III – 15]

- Vipari Loke…



- **Revise both Upanishads again and again and Kaivalyo Upanishad :**

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् । तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥	triṣu dhāmasu yadbhogyaṁ bhoktā bhogaśca yadbhavet । tebhyo vilakṣaṇaḥ sākṣī cinmātro'haṁ sadāśivaḥ ।। 18।।

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् । मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥	mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam । mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ।। 19।।

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥	**Om brahmavidapnoti param, tadesa'bhyukta,** **satyam jnanamanatam brahma,** **yo veda nihitam guhayam parame vyoman,** **so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्
वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

Śrotrasya Śrotraṁ manaso mano yad
vāco ha vācaṁ sa u prāṇasya prāṇaḥ
cakṣuṣaś - cakṣur - atimucya dhīraḥ
pretyā-smāllokād-amaṛtā bhavanti

Preceptor : It is the Ear of the Ear, the mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self of I-ness in these and rising above sense-life, the wise become Immortal. [I – 2]

Gita :

- Yotisham tat Jyotihi.

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ|
yō lōkatrayamāviśya
bibhartyavyaya īśvaraḥ || 15-17 ||

But distinct is the Supreme Purusa called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them. [Chapter 15 – Verse 17]

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३॥

kṣētrajñaṃ cāpi māṃ viddhi
sarvakṣētrēṣu bhārata|
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

Katho Upanishad :

- All Etad Vaitad portions.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ll 7 ll

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- In original Brihadaranyaka Upanishad, Anubhuti Prakasha also Vidyaranya writes 1000 slokas on Brihadaranyaka Upanishad.
- Repeatedly go through all these portions to realise Atma as Sakshi and Ahamkara as neighbor.

Verse 41 – Introduction :

कथं पुनः अयमर्थोऽवसीयते अहं – व्याजेन अत्र आत्मार्थो बुबोधयिषित इति ? यतः ।	*katham punar ayam artho 'vasīyate aham-vyājenātrātmārtho bubodhayiṣita iti. yataḥ*

It may be asked : How is this idea that the Self is sought to be conveyed by means of "I" arrived at? It is as follows. [Introduction – Chapter 3 – Verse 41]

3 Avasthas	Invariable
- Variable belongs to Ahamkara. - No solution in Vedanta to Ahamkara problems, Mithya, lower order, neighbour, don't bother, worry. - Maha struggle.	- Sakshi, seer, knower, sentient principle common, changeless principle, Turiyam I am. - Punchline of Vedanta, higher order of reality. - Aham Muktaha, everfree Atma.

a) Ayam Arthaha Avasiyate :

- How do you know this meaning?

b) Aham Vyajena :

- Through the device / means / Guise, pretext called Ahamkara.

c) Atma Ataha :

- Sakshi is revealed.

d) Bubodha Ishitaha :

- This Sakshi is intented to be revealed by Brihadaranyaka Upanishad.
- How do you know?
- Come in Sampradaya guru.

Shankara :

- Asampradaya Vitu Moorkhavitu.
- Teacher who does not come from Sampradaya and claims to teach, never take him as Guru, Acharya.
- Kanishta Guru is self taught Guru, worst Guru.
- Best Guru is Srotriya Brahma Nishta can communicate.
- Asampradaya Guru will make mystic statement which no student can understand.
- In Sampradaya, traditional teaching is with reference to Shastras, hence clear.

Verse 41 :

एष आत्मा स्वयंज्योती रविसोमाग्निवाक्षु सः । इतेष्वस्तं दृगेवास्ते भासयंश्चित्तचेष्टितम् ॥ ४१ ॥	*eṣa ātmā svayaṃ-jyotī ravi-somāgni-vākṣu saḥ* *iteṣv astaṃ dṛg evāste bhāsayaṃś citta-ceṣṭitam*

This Self is self-luminous. When the sun, the moon, fire, and speech set, it alone remains as the Seer illumining the activities of the mind. [Chapter 3 – Verse 41]

- How is it known that the real self is referred to by the Gateway of ego?

- Summary of Janaka – Yajnavalkya Samvada.
- How Svayam Jyoti Brahmana develops?

Yajnavalkyas Question :

- What is the ultimate light for all transactions?
- Without light no transaction can take place.
- Switch is outside, Vyavahara requires supply of light.
- Kim Jyoti Ayam Purusha?

Brihadaranyaka Upanishad :

याज्ञवल्क्य किंज्योतिरयं पुरुष इति। आदित्यज्योतिः सम्राडिति होवाच, आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ २ ॥

yājñavalkya, kiṁ-jyotir ayam puruṣa iti. āditya-jyotiḥ, samrāṭ, iti hovāca, ādityenaivāyaṁ jyotiṣāste, palyayate, karma kurute, vipalyetīti. evam evaitat, yājñavalkya II 2 II

Yajnavalkya, what serves as the light for a man? The light of the sun, O Emperor, said Yajnavalkya, it is through the light of the sun that he sits, goes out, works and returns. Just so, Yajnavalkya. [IV – III – 2]

- Shankara – Eka Sloki Vedanta based on this mantra of Svayam Jyoti Brahmana.
- Entire Svayam Jyoti in Eka Sloki.
- Sureshvaracharya trying in Eka Sloki here.
- What is the light in which you do all transactions?
- Sunlight,
- Moonlight after sunset.

- Firelight when no Moon.
- Hosts words – Vak Jyoti in dark room.
- Svapna – No sunlight, moonlight, fire light Vak Jyoti.
- What is the light in which you perceive dream?
- Light of Consciousness alone reveals everything in the mind.

Final Revealation :

- **I am Sakshi light of Consciousness, mind is object of Sakshi.**
- Aham Eva Jyotisham Aste Karma Kurute, Ahamaiva Jyoti Bavati.
- Light of Consciousness illumines dream world.

a) Ravi, Soma, Agni, Vakshu Astam Hiteshu :

- When they have all ended, reolved – Astham Gatheshu.
- Ravi = Surya.
- Soma = Moon Light
- Agni = Fire Light
- Vak = Word Light.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [II – II – 15]

b) Drk Eva Sakshi Eva Aste :

- Atma alone is there as Drk – Sakshi when mind becomes object of experience.

In Jagrat	In Dream
- Mind is instrument. - World is object of experience.	- Mind = Object of experience. - Dream World = Thoughts in the mind. - **I am revealing the mind, I am not the mind.** - **I am Sakshi, different than the mind.**

c) Basayan :

- After revealing Chitta Cheshtitam, various movements in the mind, good, bad dreams.

Revision – Verse 41 : Important Verse

- Sruti support for teaching.
- Avasta Traya Viveka done by most of the Upanishads.
- As part of Anvaya Vyatireka Nyaya.
- **I – Atma Sakshi is already revealed, distinct from Ahamkara.**
- **Ahamkara = Mind + Chidabasa.**

- I – Chit Sakshi Atma am different from Ahamkara.
- Sakshi Ahamkara Viveka is accomplished through Avasta Traya Viveka.
- 1st : Chandogya Upanishad – Prajapati Vidya.
- 2nd : Brihadaranyaka Upanishad – Svayam Jyoti Brahmana.

- **I by myself am Sakshi Chaitanyam.**
- **By my mere presence, I illumine, enliven inert mind by providing Chidabasa and I experience the inert mind.**

- I illumine, enliven and experience the mind as Sakshi, mind and its conditions knowable to me.

Mind	I - Sakshi
- Enlivened, illumined object of experience.	- Subject

1st :

- I experience my mind as object of experience, away from me, I am called Sakshi.

2nd :

- I join mind, and along with mind experience the external world, I am called Pramata, Ahamkara.
- In Jagrat I am Sakshi also, objectifying mind and also become Pramata by joining the mind.

- 2 fold roles in Jagrat Sakshi cum Pramata.
- **When I join the mind, world is object.**
- In Jagrat Sakshi, status not clearly recognizable, Jumbled with Pramata.
- In Sushupti I do exist as Sakshi, mind is in resolved condition, therefore Blankness.
- Sakshi status not clear in Sushupti Avastha.
- In Jagrat and Sushupti status of Sakshi not clear, jumbled with Pramata status.

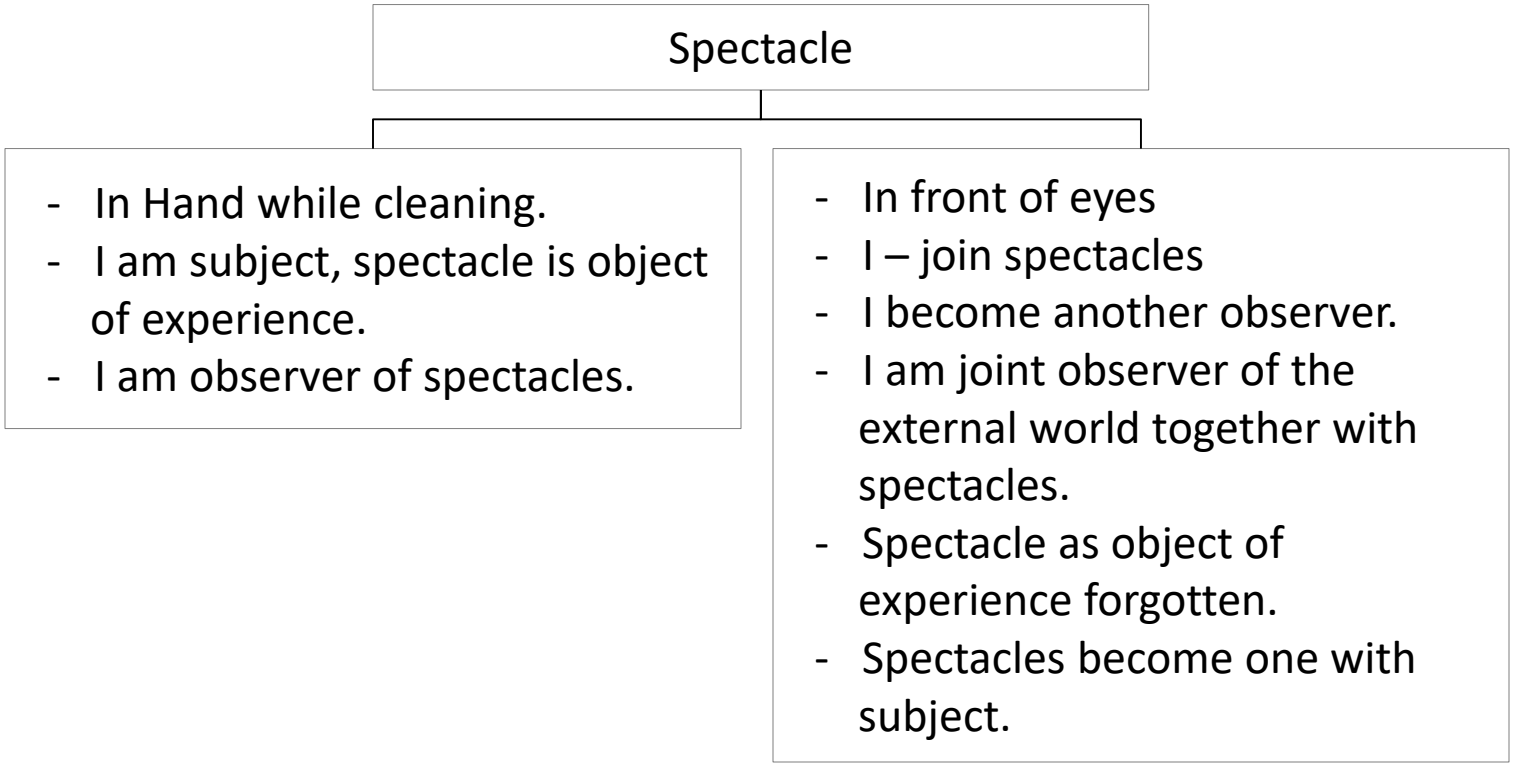
Sushupti	Svapna
- I am Sakshi but mind is dormant, nothing to be witnessed. - Nothingness is something to be witnessed.	- Sakshi status clear. - Mind becomes clear object of experience. - All dream experiences are thoughts alone, mind alone. - In Svapna I don't join mind as in Jagrat. - I don't become Pramata.

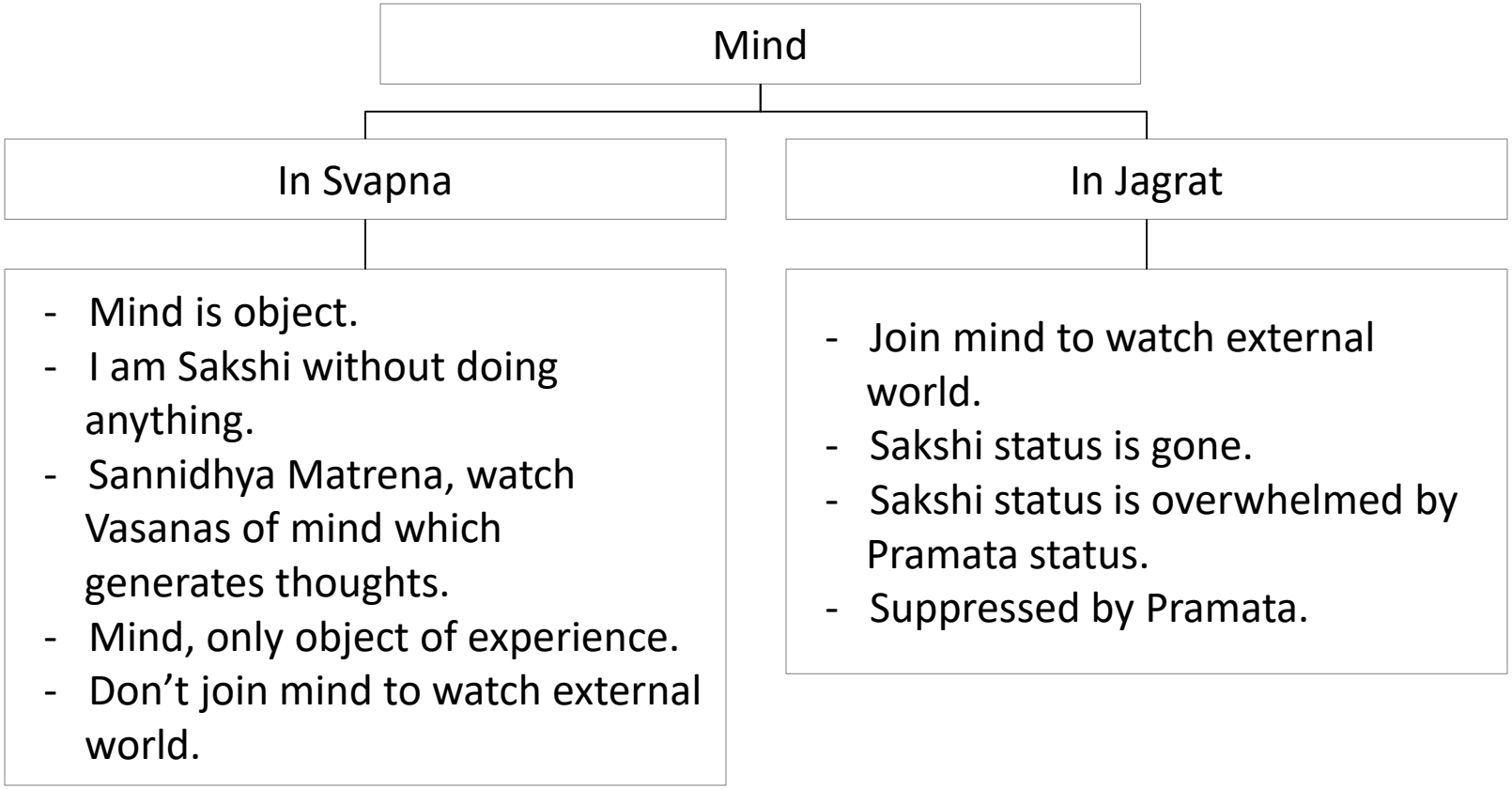
Jagrat	Svapna
- I Sakshi, join the mind to experience the external world as Pramata.	- Remain as Sakshi experiencing conditions of the mind.

Brihadaranyaka Upanishad :

- Shankara in Upadesa Sahasri – writes one full chapter based on Brihadaranyaka Upanishad.
- Svapna Smriti Prakaranam.

Example :





- To recognize my Sakshi status, close sense organs, live in internal world, invoke Sakshi status. This is difficult.

Brihadaranyaka Upanishad :

- Go to Svapna.
- Visualise Dream experience where mind is clearly objectified by you.
- Mind does not have consciousness of its own.
- Mind is inert, Drishyatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.

- Inert material I clearly witness in Svapna.
- In Svapna, Esha Atma Svayam Jyoti Bavati.
- I Sakshi Atma in Svapna am self – effulgent.
- During Svapna, to illumine Svapna, I use self evident consciousness.
- In Jagrat – Surya, Chandra, Agni, Vak Prakasha.
- Kim Jyoti Ayam Purusha?
- Aditya Jyoti, Chandra Jyoti, Agni Jyoti, Vak Jyoti, Svapna Jyoti.
- When all resolved, Svayam Jyoti Atma Sakshi Drk Eva Aste.
- **Atma remains as experiencer of the mind where mind is object of experience.**

In Jagrat	In Svapna
- World is object of experience. - Mind also object of experience, don't notice, busy with external world. - In Jagrat I am Sakshi cum Pramata. **Sushupti :** - I alone am there without body, mind, world. - My eternal nature pure being.	- External world is not there to Distract my attention. - Mind as an object of experience is clearly evident. - In Svapna I am Sakshi not Pramata. - By my mere Sannidhyam bless mind, enliven mind, illumine mind. **Dream :** - Minds Vasanas get Activated and Vasanas become Svapna Prapancha.

Tattva Bodha Definition :

स्वप्नावस्था केति चेत् जाग्रदवस्थायां यद् दृष्टं यत् श्रुतं तज्जनित-वासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था। सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते।	*Svapñavasthā ketı cet jāgradavasthāyām yad drstam yat śrutam tajjanıta-vāsanayā nīdrāsamaye yah prapañcah pratīyate sā svapnāvasthā | Sūksmaśarīrābhımānı ātmā taıjasa ıtyucyate |*

For the question, what is the dream state, the explanation is the world that is projected while in sleep from the impressions born of what was seen and heard in the waking state is called the dream state. The Self identified with the subtle body is called taijasa.

- In waking state, whatever experiences I undergo, its all registered in the mind, I activate, mind and thoughts become world, that world becomes an object.
- If mind is object, I am observer of the mind, then I am called Sakshi.
- What is my role?
- Basayam – illumining Chitta Cheshtam.
- In Jagrat Body does Cheshta, In Svapna, mind does Cheshta over which I have no control.
- **I am the experiencer, not controller of dream.**
- Dream controlled by Karma of mind or Karma of Ahamkara.
- Mind + Chidabhasa = Ahamkara.
- Karma Determines what Svapna comes, Tirupati or USA.

Verse 42 – Introduction :

निर्णेनेक्ति च पृष्टो मुनिः ।	*nirṇenekti ca pṛṣṭo muniḥ*

The sage, when questioned, answered by specifying its nature. [Introduction – Chapter 2 – Verse 42]

Dialogue :

- Yajnavalkya + Janaka.
- Because of Atma Jyoti all happenings in Svapna illumined.

Question :

- Katham Aha Atma?
- What is the Atma you are talking about?

Answer :

- Avastha Traya Viveka Given.

Sureshvaracharya says :

- Sprishtaha Munihi.
- Muni Yajnavalkya is asked by Jnaka.

Brihadaranyaka Upanishad :

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ, शान्तायां वाचि किंज्योतिरेवायं पुरुष इति; आत्मैवास्य ज्योतिर्भवति, आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥ ६ ॥	astamita āditye yājñavalkya, candramasyastamite, śānte'gnau, śāntāyāṃ vāci kiṃjyotirevāyaṃ puruṣa iti; ātmaivāsya jyotirbhavati, ātmanaivāyaṃ jyotiṣāste palyayate karma kurute vipalyetīti || 6 ||

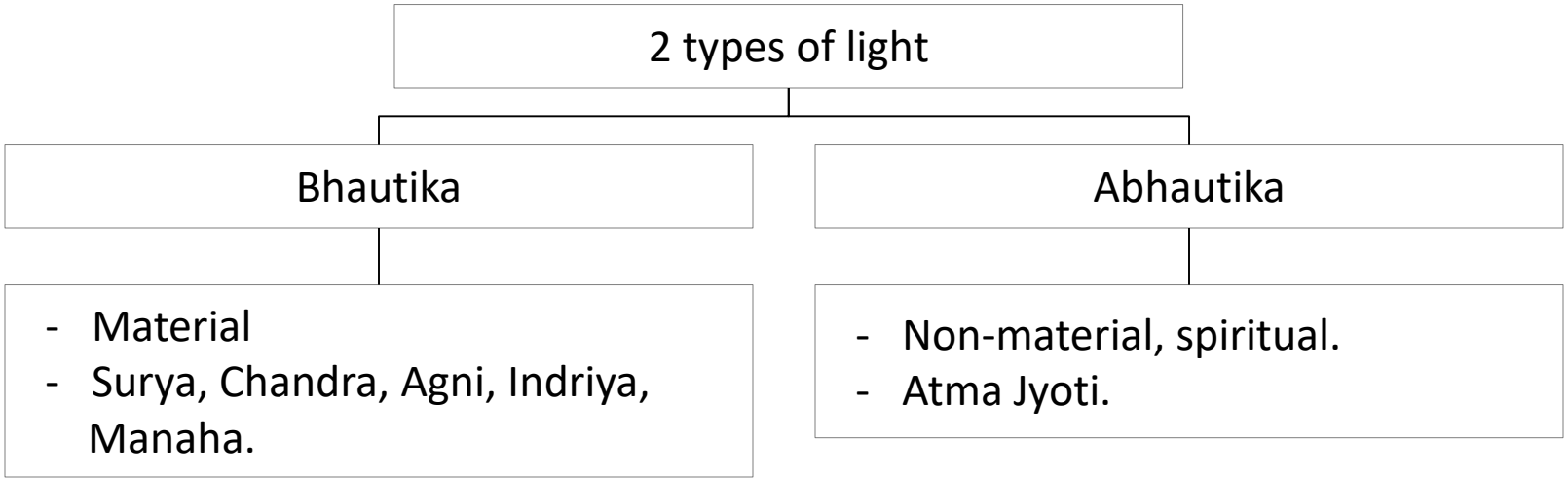
'When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yājñavalkya, what serves as the light for a man?' 'The self serves as his light. It is through the light of the self that he sits, goes out, works and returns.' 'Just so, Yājñavalkya.' [IV – III – 6]

- What is the Atma which is the ultimate light.

Vedanta :

- Light is that in whose presence things are known and in whose absence things are not known.
- Sun, Moon, fire, electric lamps, are light.
- All sense organs are light.
- If no eyes, I can't see object form or colour.
- Without ears, no sound is heard.
- Mind is light, in the presence of mind, things known.
- If sense organs are there but no mind, no class.
- **Without Atma's light mind, sense organs, world is not seen.**

Sense organs, Mind	Atma
- Matter - No power of their own. - Not ultimate light.	- Lends power to see, hear, to sense organs, to think to the mind. - Ultimate light.



Katho Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

Gita :

ज्योतिषामपि तज्ज्योतिः तमसः परमुच्यते । ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८॥	**jyotiṣām api tajjyotiḥ** **tamasaḥ param ucyate |** **jñānaṁ jñeyaṁ jñānagamyaṁ** **hṛdi sarvasya viṣṭhitam || 13-18 ||**

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (It is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

Bhautika Jyoti	Atma Jyoti
- Becomes Jyoti only in the presence of Atma Jyoti. - Material light, dependent.	- Can be Jyoti without support of Bhautika Jyoti. - Spiritual light, independent.

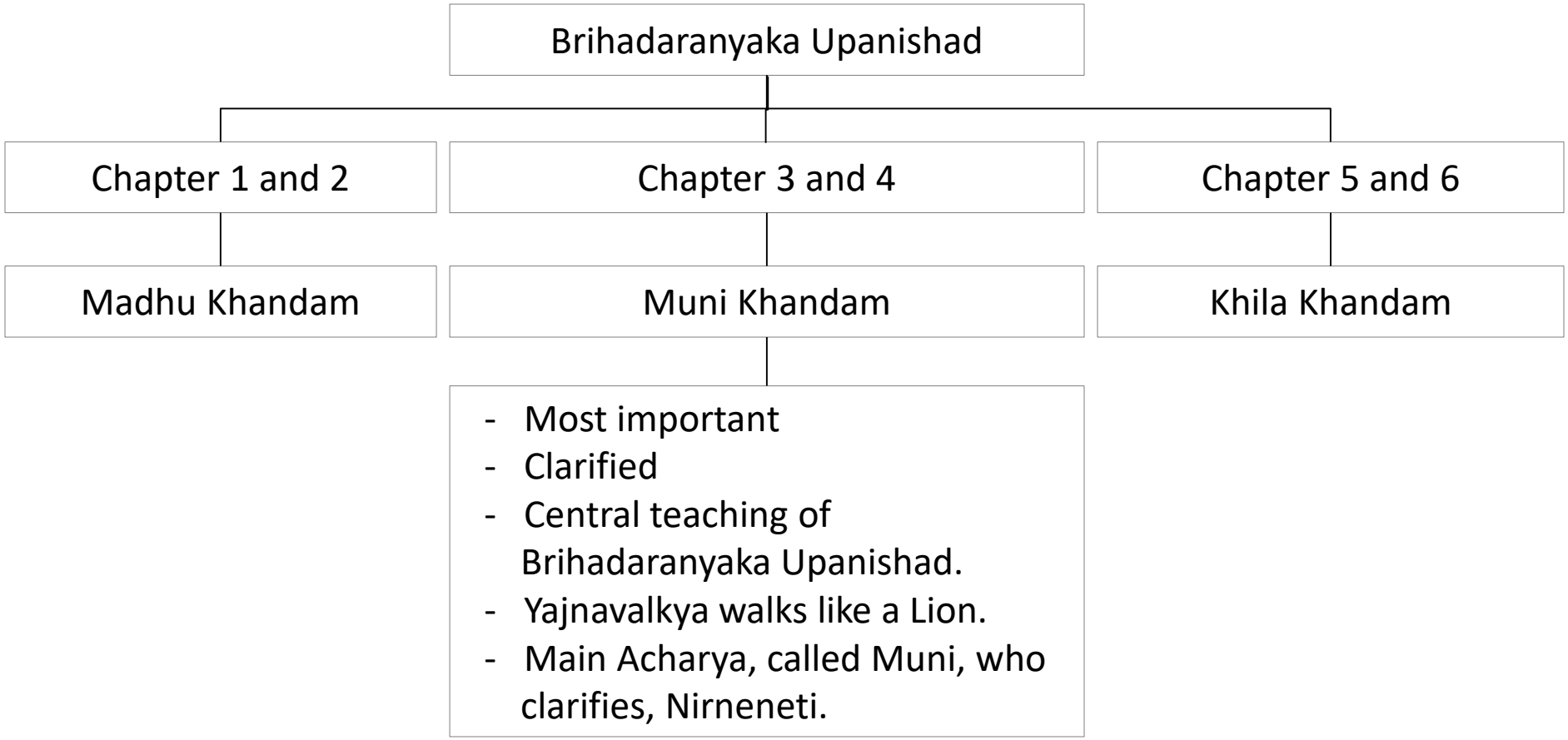
- Atrayam Purusha Svayam Jyotihi Bavati.
- Atma illumines mind and converts mind into Jyoti.

a) Prishtaha :

- When Yajnavalkya was questioned by Janaka for more clarification,

b) Nirneneti :

- Nirnij – Dhatu.
- To cleanse, to wash our Brain.
- Yajnavalkya Munihi clarified.



Verse 42 :

आत्मनैवेत्युपश्रुत्य कोऽयमात्मेत्युदीरिते ।
बुद्धेः परं स्वतो मुक्तम् आत्मानं मुनिरभ्यधात् ॥ ४२ ॥

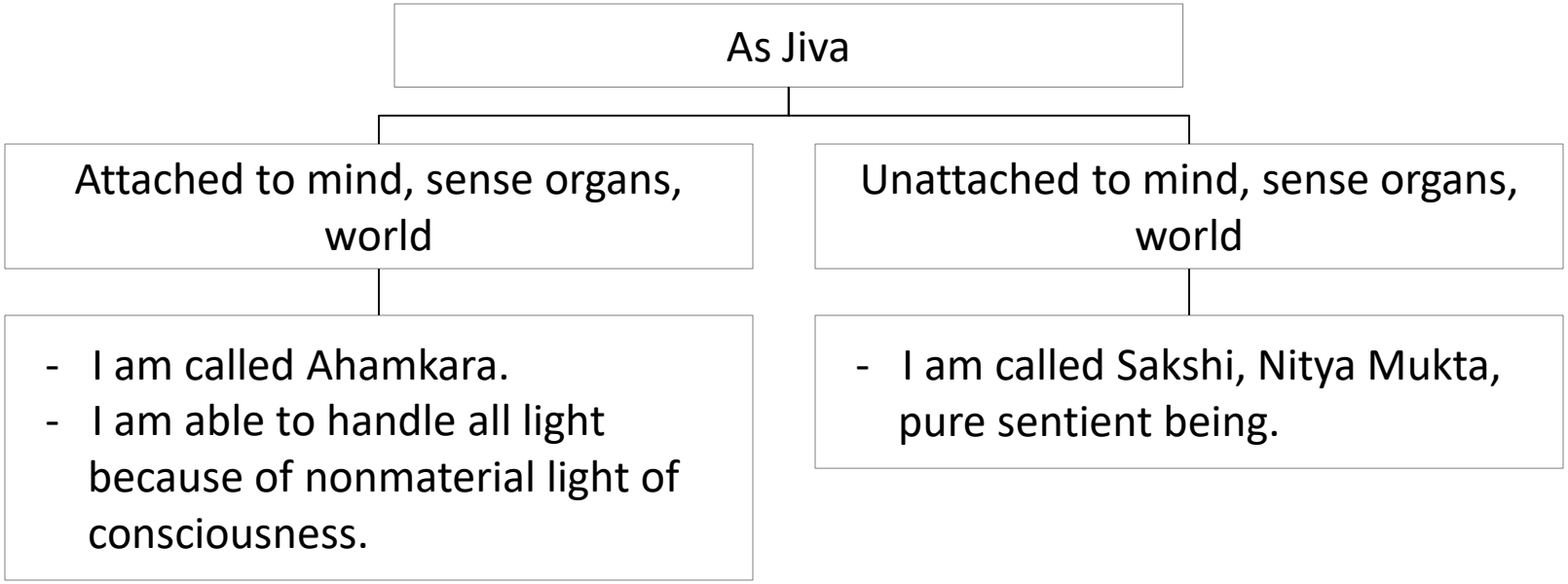
ātmanaivety upaśrutya ko 'yam ātmety udīrite
buddheḥ paraṃ svato muktam ātmānaṃ munir abhyadhāt

Having heard the words, "By the Self alone," the king asked: "What is the Self?" The sage [in the reply] spoke of the Self which is beyond the intellect and which is free by its very nature. [Chapter 3 – Verse 42]

Janaka heard Yajnavalkya saying :

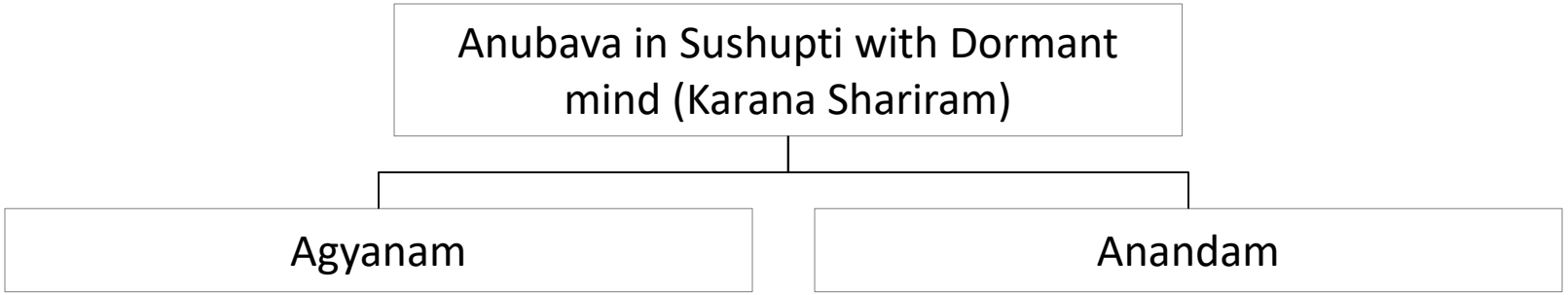
- Atmana eva Jyotisha Aste.
- For every individual mind, Atma, consciousness alone is the ultimate nonmaterial light to handle all transactions.
- To handle material light, I require nonmaterial light of consciousness.

Statue	Atma
- Keep light of lamp in hand. - Can't do anything Inert.	- With its light, mind becomes active, passive.



- Because of grace of Atma, nonmaterial light alone, individual mind does all transactions in Jagrat, Svapna, Sushupti Avasthas.

- In Sushupti Avastha there is minimum transaction.



- What is the proof of minimum transaction in Sushupti?
- After waking up I say, I slept well, I was thoroughly happy, why did you wake me?
- All transactions because of Atma.

a) Iti Upasritya :

- Have you heard such a statement from Yajnavalkya?

b) Koyam Atma iti Udirithe :

- Janaka asked Yajnavalkya.

Kaha Atma?

- What is the non-material light of consciousness – Sakshi?

Keno Upanishad : Question :

केनेषितं पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति॥ १॥

Keneṣitaṁ patati preṣitaṁ manaḥ
kena prāṇaḥ prathamaḥ praiti yuktaḥ
keneṣitāṁ vācamimāṁ vadanti
cakṣuḥ śrotraṁ ka u Devo yunakti

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [I – 1]

- What is the light by which sense organs are functioning?
- Kahu Devaha Udhariti?

Answer : Keno Upanishad

श्रोत्रस्य श्रोत्रं मनसो मनो यद्
वाचो ह वाचं स उ प्राणस्य प्राणः।
चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति॥२॥

Śrotrasya Śrotraṁ manaso mano yad
vāco ha vācaṁ sa u prāṇasya prāṇaḥ
cakṣuṣaś - cakṣur - atimucya dhīraḥ
pretyā-smāllokād-amaṛtā bhavanti

Preceptor : It is the Ear of the Ear, the mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self of I-ness in these and rising above sense-life, the wise become Immortal. [I – 2]

- Mind of mind, eyes of eye.

Keno Upanishad :

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते॥५॥

Yan-manasā na manute yenā''hur mano matam;
tadeva Brahma tvaṁ viddhi nedaṁ yad-idam-upāsate.

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I – 5]

- Ultimate light don't try to objectify because you are that ultimate light.

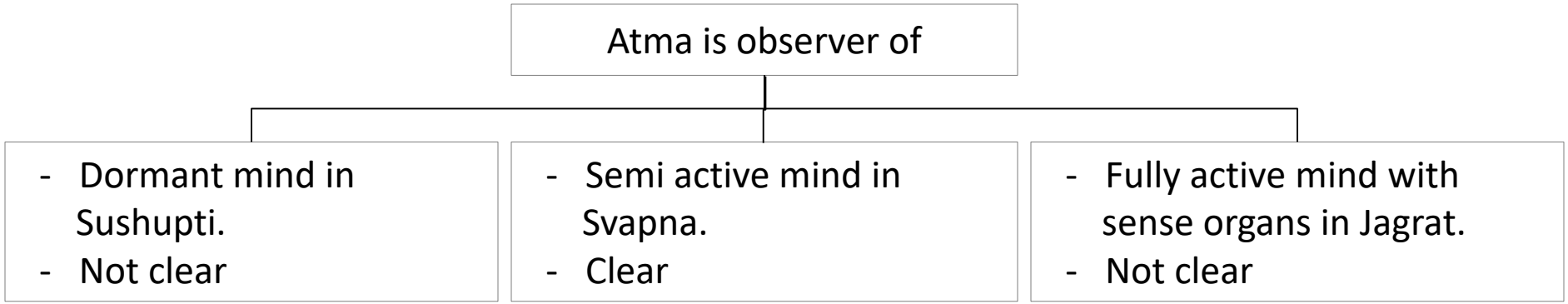
Question :

- Kaha Ayam Atma iti Udirite Sati?

Answer :

- Yajnavalkya Munihi Atmana Abhyadhat.

- **Munihi reveals Atma as the observer of the mind in Svapna, observer of the silence in Sushupti.**



- In Svapna I go through varieties of experiences with the help of stored Vasanas.
- Munihi Atmanam Abyadat Taught.
- What is that Atma?

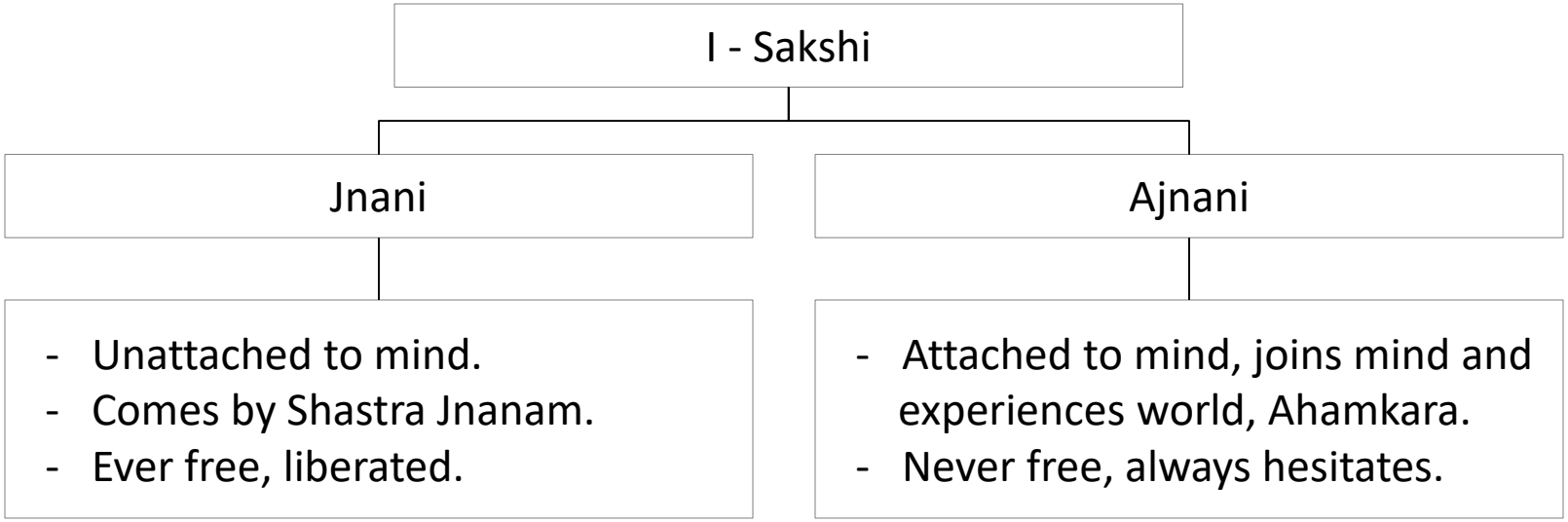
c) Buddehe Param :

- **Atma is distinct from the mind as observer of the mind.**

- In waking also Atma, observer is distinct from the mind filled with emotions and thoughts.

General Principle :

- Observer of a thing is different from the thing.
- Ghata, Vriksha Drashta, Ghatat, Vriksha Binnam.
- **I observer of Dream different than dream.**
- **I am observer of mind, Sakshi Buddehe Param.**
- **Therefore, Svataha Muktam, eternally free.**
- All worries you complain belong to mind which is dropped in Sushupti and you exist.
- Why someone hesitates to claim he is free?



- **Mind has no job, starts worrying, imagining, desiring.**
- **Mind is subjected to varieties of situations including worries, Anatma.**
- **Claim I am not the mind but Atma, Nitya Mukta Svarupaha, Svayam Jyoti.**

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.||3||

Student :

- I have Kama, Krodha, Problem.
- How to claim I am Muktaha.

Yajnavalkya Argues :

- Where do you have Kama, Krodha?
- I am different from Mind.
- **I can't keep Body, Mind dirty, will cleanse them.**
- **My liberation is not connected with Body or mind.**
- Will try to keep body, mind clear.
- Irrespective of status of body, mind, I am free.

Verse 43 – Introduction :

यस्माच्च आत्मा अत्र अहंव्याजेन प्रत्यङ्मात्रो जिग्राहयिषितः, तस्मात् अहंवृत्तिः स्वरूपस्य विलयेनैव वाक्यार्थावगमाय कारणत्वं प्रतिपद्यते इति इमम् अर्थमाह ।

yasmāc cātmātrāhaṃ-vyājena pratyaṅ-mātro jigrāhayiṣitas tasmād ahaṃ-vṛttiḥ svarūpasya vilayenaiva vākyārthāvagamāya kāraṇatvaṃ pratipadyata itīmam artham āha

Since in the present context the inward Self is sought to be comprehended by means of the "I", the "I"-notion through its own dissolution becomes the cause of the comprehension of the sentence-sense. [Introduction – Chapter 3 – Verse 43]

- When student comes to Mahavakya vichara and Guru says Tat Tvam Asi.
- At time of listening, student has to use Ahamkara for Sravanam, experience external world.
- **As Sakshi, I only objectify mind don't know external world, as in dream.**
- If I have to experience external world, not only I should illumine the mind as Sakshi but also join the mind.

Spectacles

- Wipe, clean as Sakshi.
- Sravanam for mind.

- Put on Spectacles, Sakshi become Pramamta.
- Using mind, listen Tat Tvam Asi.

- Tvam connected to Aham.
- When I say Aham, I am Pramata listening to class.
- In Aham Brahma Asmi, what should I do?
- Drop mind which has been used for listening like rocket drops 3 fuel tanks in 3 stages after using fuel tanks to orbit higher into space, what goes around ultimately is only a small portion of rocket.
- Use 3 Sharirams to transcend.
- Use mind fuel tank for listening to Mahavakyam.
- **Received Jnanam, Aham Brahma Asmi, drop mind, dissociate from mind.**
- **Moment you dissociate from mind, remember, I am Sakshi different from mind, mind is object, I am observer of the mind.**
- That Sakshi is equated with Aham Brahma Asmi.
- Joining mind can't claim Aham Brahma Asmi because mind has problem.
- Dissociating from mind is called Bhaga Tyaga Lakshana.
- Use Ahamkara, drop Ahamkara and remain as Sakshi while claiming Aham Brahma Asmi.

a) Aham Vyajena :

- By using mind, Ahamkara as instrument.
- Mind + Chidabasa = Ahamkara.

b) Pratyang Matra Atma :

- Sakshi Atma, internal self is to be taught by Acharya.

c) Jigraha Ishitaha :

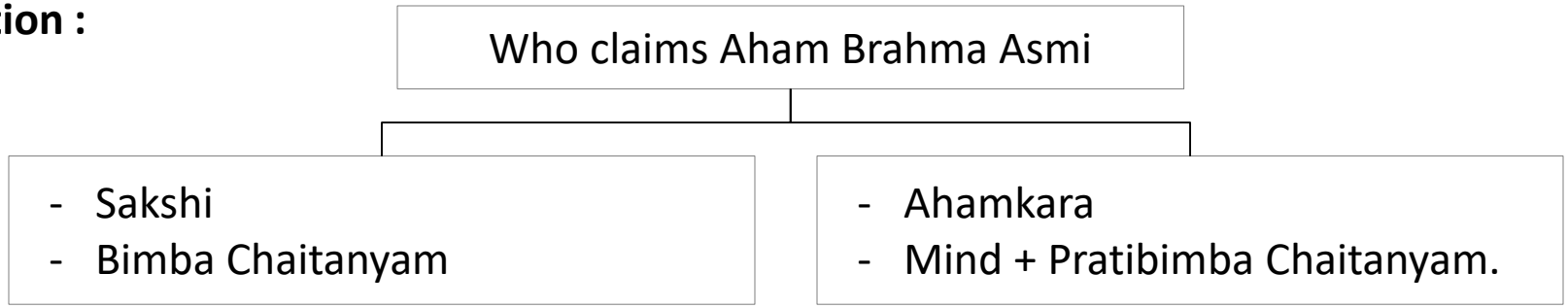
- Is desired to be taught by Acharya.
- Teacher wants to use mind at time of Sravanam.
- If mind not used, can't hear Mahavakyam.
- **When you say Aham, inclusion of mind you have to drop.**

d) Matra :

- Exclusion of mind, only Atma has to be kept, not Ahamkara.
- Ahamkara has to be dissolved at the time of claiming "Aham Brahma Asmi".
- **Ahamkara dissolution, falsification, neighbourisation is compulsory for Mahavakya to work.**
- Most don't neighbourise Ahamkara, therefore Vedanta appears irrelevant.

Revision – Verse 43 – Introduction :

Question :



Answer :

- Sakshi – Ahamkara mixture claims “Aham Brahma Asmi”.

I) Sakshi can’t claim anything, can’t do any Vyavahara without Ahamkara.

- Hence Sakshi can’t claim.

II) Ahamkara can’t claim Aham Brahma Asmi.

- In deep sleep state, when Ahamkara is resolved, we can’t do any Vyavahara, study Vedanta or claim Aham Brahma Asmi.
- Ahamkara can’t claim because it is not Brahman, limitless, changing entity, finite.
- It can’t say I am infinite.
- Hence both independently can’t claim.
- All Vyavaharas done by mixture not pure Ahamkara or pure consciousness.
- Shastric study done by mixture, Aham Brahma Asmi claimed by mixture.

Question :

- What illumines Room – Electricity or Bulb?
- Mixture.
- Without power, bulb no use.
- Without bulb, power no use.
- Ahamkara can’t do any transaction, without Sakshi because the very consciousness of Ahamkara is borrowed from Sakshi.

- Kevala Ahamkara, Sakshi can't do any Vyavahara.
- In the absence of mind, consciousness can't claim.

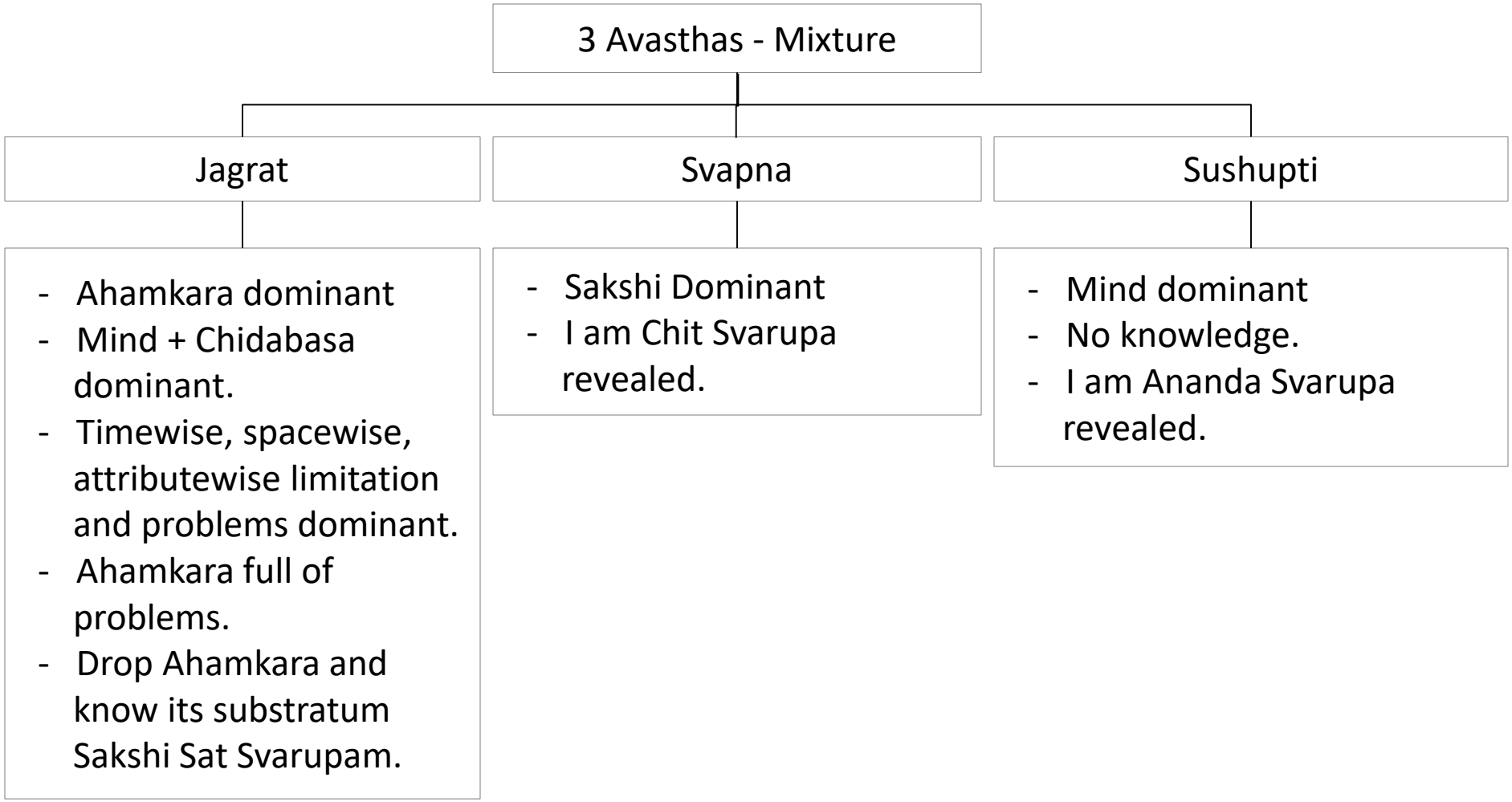
Brahma Sutra Introduction :

- Adhyasa Bashyam.
- All transactions because of mixture.
- If you want to know independent nature of Sakshi and Ahamkara, have tough job, can't be physically separated.
- Ingineous method required, Sruti Pramanam required.
- Yukti, Anubhava, Sruti combination required.
- Have to intellectually separate Sakshi and Ahamkara.
- Do Avasta Traya Viveka.

Sushupti :

- Sakshi dominant, Ahamkara dormant not absent.
- By recollection of Sushupti Avasta in Jagrat, know nature of Sakshi.
- No time limitation, space limitation, attribute limitation for Sakshi, no sorrow. All Ananda in sleep.
- What is proof?
- We love to go to Sushupti.
- **To know nature of Ahamkara come to Jagrat.**

- **In 3 Avasthas I am mixture only.**



- Use Sruti, Yukti, Anubava Pramanam to separate Sakshi I and Ahamkara I, higher I and lower I intellectually.
- **In no state Sakshi I is alone present.**
- Many think in Nirvikalpaka Samadhi I am pure Sakshi without Ahamkara.

- If Ahamkara is destroyed in Nirvikalpaka Samadhi, I will not come out of Samadhi like statues in beach Samadhi…
- People do come out of Samadhi, which shows mind was only in dormant condition like sleep.
- During Sravanam, I am Sakshi operating through Ahamkara.

Sureshvaracharya :

- I receive Mahavakya with the help of Ahamkara and through Ahamkara I learn to claim I am Sakshi component as Brahman by Baga Tyaga Lakshana.
- Use Ahamkara part, don't include Ahamkara part in me.
- Brahma Satyam, Jagan Mithyam.
- Note everything other than Brahman is Mithya.
- **Having claimed Satya Sakshi part, Ahamkara is understood as Mithya instrument to claim Sakshi.**
- Sureshvaracharya calls it Ahamkara Layaha.

a) Ahamkarasya Vilayam Eva :

- Only by falsification of Ahamkara, not in beginning but after coming to Sakshi, Ahamkara component is falsified neighbourised as Mithya.
- Example : Plastic cup thrown after drinking coffee.
- Falsify the world after knowing Brahma Satyam.
- Vilaya = Falsification.

b) Tasmat Aham Vrittihi :

- Ahamkara component in mixture Svarupasya Vilayaha.

c) Vakyartha Avagamyate :

- In understanding Sakshi component as Brahman.

d) Vakyartham Pratipadayate :

- Ahamkara becomes instrument, Mithya costume to claim Sakshi.
- Samsara becomes a means.

e) Idam Arthaha Aha :

- This idea is clarified in following verse.

Verse 43 : (Important)

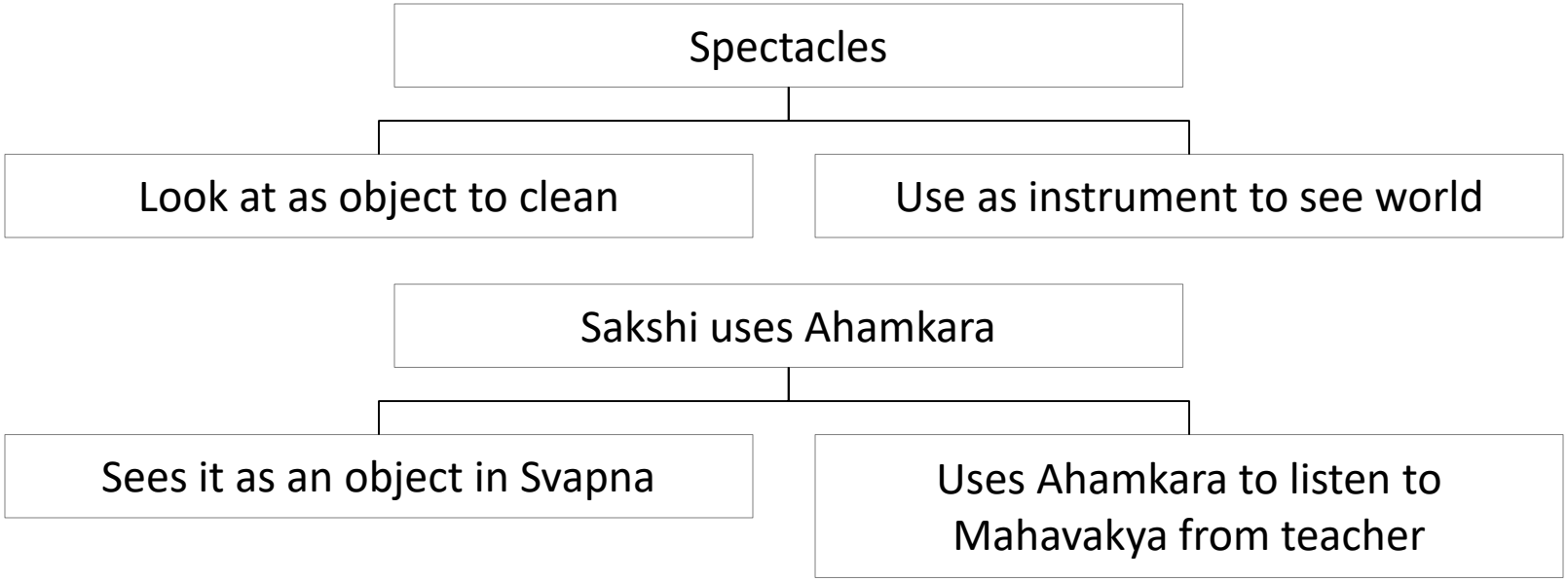
अहंवृत्त्यैव तद्ब्रह्म यस्मादेषोऽवगच्छति । तत्स्वरूपलयेनातः कारणं स्यादहङ्कृतिः ॥ ४३ ॥	*ahaṃ-vṛttyaiva tad brahma yasmād eṣo 'vagacchati* *tat-svarūpa-layenātaḥ kāraṇaṃ syād ahaṃkṛtiḥ*

Since a person understands that Brahman by means of the "I"-notion alone, it follows, therefore, that the "I"-notion becomes the cause thereof through its own disappearance. [Chapter 3 – Verse 43]

a) Eshaha Avagachati :

- Student uses Ahamkara to contact the external world.

Example :



b) Ahamkara Vrittya Eva :

- Only through Ahamkara instrument.
- Ahamkara is temporary spectacles – how you prove?
- **In Sushupti, remove Ahamkara and exist as Sakshi, that is proof.**
- Ahamkara becomes dormant is the Pramanam, proof.
- **Ahamkara is useable and removable.**

c) Avagachhati Tatu Brahman :

- Student clearly grasps that Brahman which is Sat, pure existence.
- This was introduced as Jagat Karanam in Chandogya Upanishad.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ।। १ ।।

Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyaṁ
tasmādasataḥ sajjāyata.

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Teaching started with pure existence.
- Later pure existence equated with I, Sakshi, consciousness.
- Consciousness = Existence equation is done.
- After claiming consciousness, Sakshi which is identical with Brahman, Jagat Karanam, what happens to mind, Ahamkara?

d) Tat Svarupa Layena :

- After coming to Satchit Brahman, mind is falsified because mind does not have consciousness, existence of its own.
- Both I have lent as Sakshi.
- When I wake up to Sakshi, mind is dissolved, falsified.

e) Tasmat :

- Therefore.

f) Aham Vritihi Karanam Syat :

- Ahamkara becomes temporary means to claim Sakshi Brahman.

Adyaropa – Apavada Prakriya :

- **Example :**
  - Pot – clay
  - Wood – table
  - Gold – Chain
  - Brahman - Ahamkaram

Step 1	Step 2
- Pot is Karyam - Recognise existence of Karyam	- Pot is born out of clay, which is Karanam. - From pot, shift attention to clay, Karanam.

Step 3 :

Ask Question :

- Does Pot exist separate from clay?
- You find, no such thing as pot other than clay.
- Once your attention comes to clay, hold pot, understand that there is no pot other than clay.

- Falsification of pot even when holding pot, handling pot, understand that there is no pot.
- Initially pot was useful to understand clay.
- Through pot, understand clay.
- After understanding clay, you falsify pot.
- Karyehe Karanam Pashyet, Tasmat Karyam Visarjayet, Karanatvam Tato Nashyat, Avasishyet Na Eva Bavet Munhi.

Actual :

Ahamkara	Sakshi
Pot	Clay

- Use Ahamkara pot to come to clay Sakshi.
- Then falsify Ahamkara pot, even when you are using pot.
- Falsification does not mean removal of Pot.
- Use pot to understand that there is no pot other than clay.
- Similarly Jnani understands that there is no Ahamkara other than Sakshi.
- Thereafter use falsified Ahamkara for Loka Sangraha Karmani.
- Therefore Ahamkara is useful.
- Don’t Ask if Ahamkara is false, can it be useful?

- Only false things are useful.
- Pure Gold never useful as ornament.
- **Utility comes because of Nama, Rupa, Kriya which does not have existence of its own.**
- Nama Rupa useful for Vyavahara, Pure wood, Gold, clay, not useful.
- Pure Brahman is useless.
- Be Brahman, use false Nama Rupa and do all transaction.
- I am useless reality, I use Mithya Ahamkara for entertainment called Life.

Chandogya Upanishad :

- Maya = Vacharambanam Vikaro Nama Dheyam, Mrittika Eva Satyam…

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४॥	**yatha somyaikena mrtpindena sarvam mrnmayam vijnatam syadvacarambhanam vikaro namadheyam mrttiketyeva satyam ll 6.1.4 ll**

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

Brihadaranyaka Upanishad :

त्रयं वा इदम्—नाम रूपं कर्म; तेषां नाम्नां वागित्येतदे-
षामुक्थम्, अतो हि सर्वाणि नामान्युत्तिष्ठन्ति। एतदेषां
साम, एतद्धि सर्वैर्नामभिः समम्; एतदेषां ब्रह्म, एतद्धि
सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṁ vā idam, nāma rūpaṁ karma; teṣāṁ nāmnāṁ vāg ity
etad eṣām uktham, ato hi sarvāṇi nāmāny uttiṣṭhanti: etad eṣām
sāma; etadd hi sarvair nāmabhiḥ samam; etad eṣām brahma,
etadd hi etadd hi sarvāṇi nāmāni bibharti II 1 II

This (universe) indeed consists of three things ; name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [I – VI – 1]

- World = Mithya Nama, form, function.
- **Ahamkara useful to understand Sakshi, the only reality.**
- If Brahman useless, world useful can we abolish Brahman?
- Nama Rupa can't have existence without Brahman.

g) Svarupa Pravilapanam :

- Don't destroy Ahamkara – understand it is Mithya.
- **Require both Sakshi + Ahamkara.**
- **Only remember Ahamkara part is Mithya.**

Verse 44 – Introduction :

अत एव च यः प्रतिज्ञातोऽर्थो "नाहंग्राह्ये न तद्धीने" इत्यादिः, स युक्तिभिः उपपादित इति कृत्वोपसंह्रियते ।

ata eva ca yaḥ pratijñāto 'rtho "nāhaṃ-grāhye na tadd-hīne" ityādiḥ sa yuktibhir upapādita iti kṛtvopasaṃhriyate

Thus, since what was stated as a proposition to be proved in verses such as "naham-grahye na taddhine" (II.5) has been established by many a reasoning, it is now concluded as follows. [Introduction – Chapter 3 – Verse 44]

- At time of Mahavakya Sravanam, student uses Ahamkara, climbs upto Sakshi.
- After going to Sakshi, he neighbourises Ahamkara.
- **Does not say I am Ahamkara with Sakshi.**
- **When I am Ahamkara and Sakshi is neighbor, no use, neighbor is wonderful, no use.**
- I am Sakshi, neighbor is Ahamkara.
- Ahamkara is costume, I Sakshi am wearer.

a) Pratingya Arthaha :

- Proposition I made in Chapter 2 – 5.

नाहंग्राह्ये न तद्धीने न प्रत्यङ्नापि दुःखिनि ।
विरोधः सदसीत्यस्माद्-वाक्याभिज्ञस्य जायते ॥ ५ ॥

nāhaṃ-grāhye na tadd-hīne na pratyaṅ nāpi duḥkhini virodhaḥ sad asīty asmād vākyābhijñasya jāyate

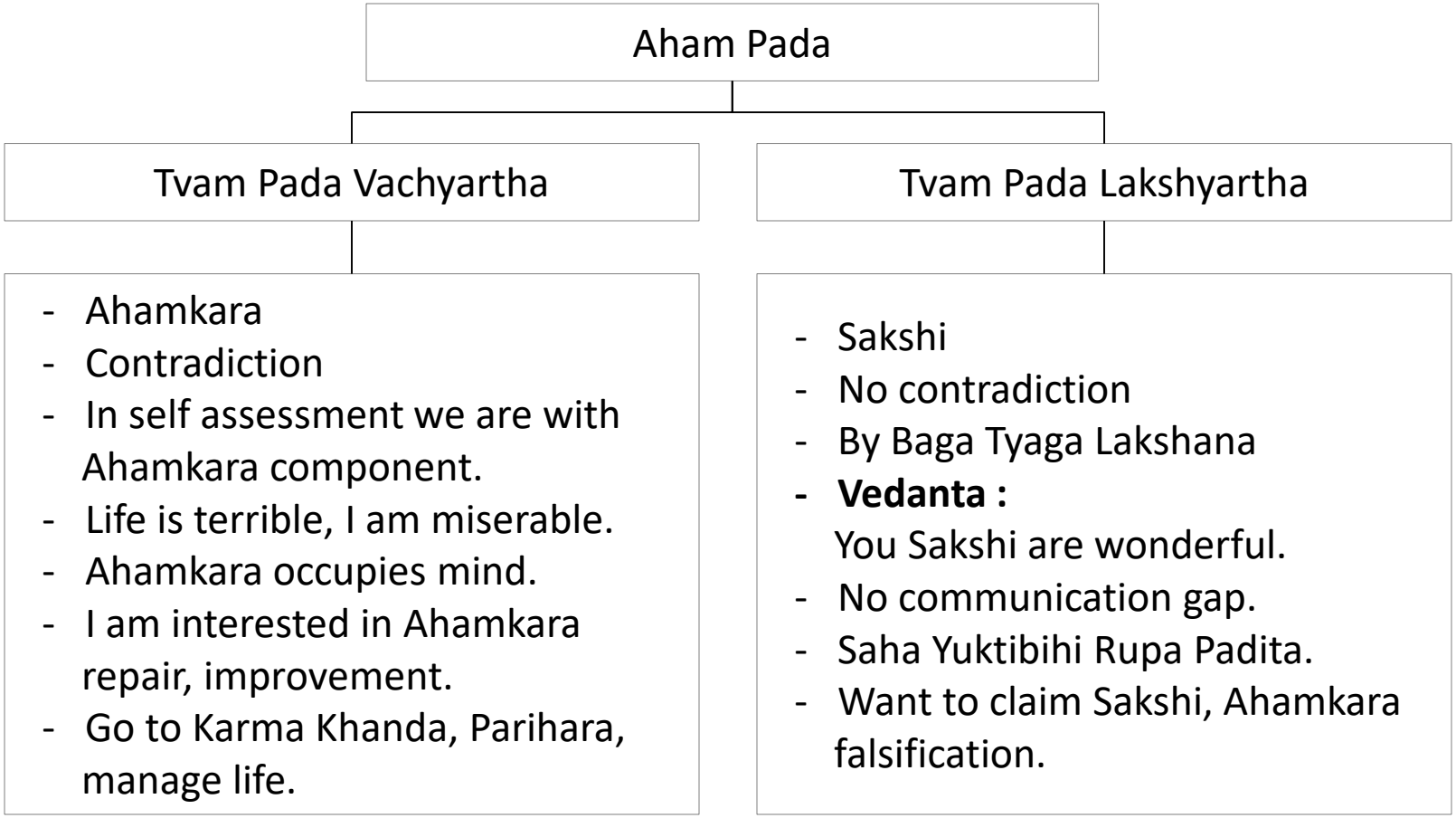
One who understands the meaning of the sentence "You are that" does not face contradiction in respect of that [body] which is known as "I", or that [sense-organ] which is not known in that way, or the inward Self, or that [mind] which is subject to suffering. [Chapter 2 – Verse 5]

b) Na Aham Grahye Tad Dinahi :

- In Aham Brahma Asmi, there is no contradiction.

c) Yuktibhi Upapaditaha :

- Why no contradiction.



d) Iti Kritva Upasamhriyate :

- That topic is concluded now.

Verse 44 :

गृहीताहंपदार्थश्चेत् कस्माज्ज्ञो न प्रपद्यते ।
प्रत्यक्षादिविरोधाच्चेत् प्रतीच्युक्तिर्न युष्मादि ॥ ४४ ॥

gṛhitāhaṃ-padārthaś cet kasmāj jño na prapadyate
pratyakṣādi-virodhāc cet praticy uktir na yuṣmadi

If a person has known the meaning of "I", why should he not understand the import of the sentence ["I am Brahman"]? If it be said that because of conflict with pramanas such as perception [the import is not comprehended], it is not so, because the Sruti text has its purport in the inward Self and not in external objects. [Chapter 3 – Verse 44]

- Chapter 2 – Verse 5 to Chapter 3 – Verse 44 – one topic conclusion here with reason.
- No contradiction in Aham Brahma Asmi if Lakshyartha of Tvam Sakshi is taken instead of Ahamkara, Vachyartha.
- What is problem in Grasping Mahavakya?

Teacher :

- Tat Tvam Asi.

Student :

- Aham Brahma Asmi.

a) Aham Padartha Grihitaha Ched :

- If student understands Aham as Sakshi component at the time of listening Aham Brahma Asmi and Ahamkara used for listening, Mithya superficial component of me, Vesham I put on for Drama of life.

- **5th Capsule of Vedanta :**
  - Ahamkara Mithya component I have used.
  - I am Satyam Sakshi.

b) Kasmat Na Prapadyate :

- Why student doesn't understand he is wonderful Brahman.
- Student says he wants to die at the earliest, never to come back again after 25 years Vedantic study.

Taittriya Upanishad :

हाऽ वु हाऽ वु हाऽ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदोऽऽहमन्नादोऽऽहमन्नादः ।
अहगं् श्लोककृदहगं् श्लोककृदहगं् श्लोककृत् ।
अहमस्मि प्रथमजा ऋताऽस्य ।
पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।
यो मा ददाति स इदेव माऽ वाः ।
अहमन्नमन्नमदन्तमाऽद्मि ।
अहं विश्वं भुवनमभ्यभवाऽम् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagṁ śloka-kṛd-ahagṁ śloka-kṛda-hagṁ śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvaṁ devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
ahaṁ viśvaṁ bhuvanam-abhya-bhavā3m,
suvarna jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman… the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Why do I feel I am miserable?
- Because all my experiences are terrible.
- Sruti + Anubava contradict, is students Answer.

c) Pratyakshadhi Virodha Cha iti Ched :

- All my experiences gained through all Pramanams are terrible.
- Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi.
- Anupalabdhi of money in the bank.
- Absence of experience of money.
- CCMT – See See empty.
- If this is your question, you think properly.

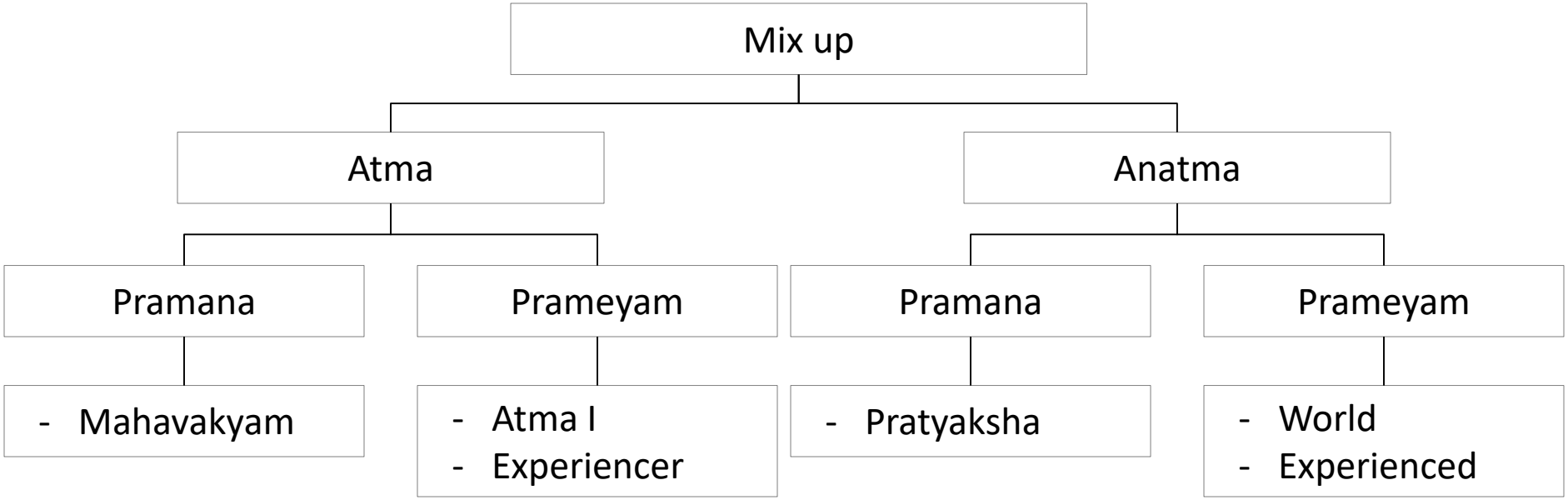
- If all experiences are terrible, it only means Anatma is terrible.

- **Every experience dealing with Anatma.**
- **No Pramanam objectifies experiences consciousness principle.**

Vedanta	Other Pramanams
- Talks of Atma, Chaitanyam, Consciousness, experiencer I. - Mahavakyam talks about experiencer, Sakshi, pure Chaitanyam. - You the Atma behind all experiences who is objectifying Anatma, experiencer I. - Pratyaksha has never seen Atma, Anumana and other Pramanams have never seen Atma. - **Mahavakya says :** You Atma is wonderful. - Atma is Sat Chit Ananda. - Asmat Pratyaya Gochara.	- Talk of Anatma, experienced world, Jadam. - Pancha Anatma, profession, possessions, family, body, mind. - Possessions, profession, family – remote. - Body and mind proximate, intimate Anatma. - All Pramanams deal with Anatma. - Pancha Pramanams say not wonderful. - World does not have drop of Ananda. - Yushmat Pratyaya Gochara.

d) Virodhacha :

- You see contradiction because you have mixed up, messed up Pramana and Prameyam.



- Meditate on this fact – 5 Anatmas don't have drop of Ananda.
- Profession
- Possession
- Family
- Body
- Mind

No intrinsic Ananda

- When Punyam is in favourable condition, 3 types of Vrittis are generated – Priya, Moda, Pramoda Vrittis.
- When Punyam fructifies from Anatma family, profession, family, body, mind, then there is temporary, momentary Ananda.
- **Mind does not produce Ananda, generates 3 Vrittis only.**

- 3 together is called Ananda Maya Kosha.
- I – Atma am embodiment of Ananda temporarily get reflected in Priya, Moda, Pramodah then there is experiential temporary Ananda.
- When Vritti goes away, experiential Ananda goes.
- Reflecting material gone, thereafter Ananda Atma is alone there.
- **Taittriya Upanishad : Brahmananda Valli :**

  Ananda Atma.

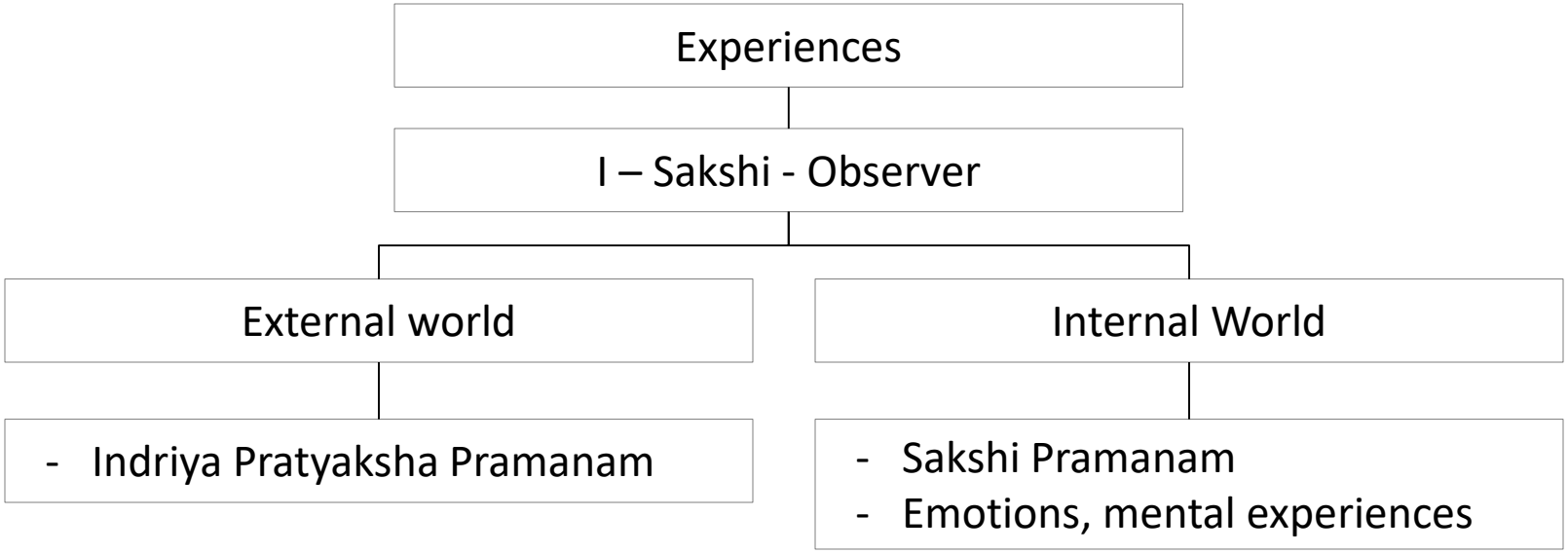
- **Sat Chit claiming no use, important to claim I am Ananda Svarupa.**
- When can I experience it?
- Priya, Moda, Pramoda Vrittis – Ananda created by remembering past experiences, childhood…
- When hand is working, don't remember.
- When hand not working for sometime and later on starts working, I am happy.
- Ananda is mine, now and then it manifests as Priya, Moda, Pramoda Vrittis depending on external situations and minds emotional conditions.
- Atmas nature is Ananda Svarupa.
- No contradiction to claim I am wonderful.

Revision – Verse 44 :

- Mahavakya itself will be directly able to give Aham Brahma Asmi.
- Jnanam at time of Sravanam itself if student understands it properly keeping aside all preconceived notions.

Mahavakya Says	Experiences Says
I am wonderful	I am miserable.

- We are not able to claim a fact about myself.
- We argue against teaching of Mahavakyam comparing it to all our experiences.
- How can I claim I am Ananda Svarupa.
- Pramanams real terrible experiences.
- Sruti : Sarva Pramana Virodha is allegation made, hence not accepted.
- Example : Show flowers and say elephant in hand.
- Contradiction to Jyeshta Pratyaksha Anubava.
- Intellect can't accept Pramana Virudha idea.
- At time of listening Mahavakyam, there can't be contradiction between Sruti and Any Pramanam.



- Other than Mahavakya, all dealing with Anatma.
- Mahavakyam is dealing with Atma, subject matter different.

Pramanam	Field
- Eyes - Ears - Mahavakyam - All experiences deal with Anatma, Sakshyam.	- Colour - Sound - Atma – Sat Chit Ananda - Experiencer Atma, observer, Sakshi.

- How to accept I am free now when my experiences are terrible experiences.

Verse 44 – Last portion – 4th quarter

Pritichi Uktihi Na Yushmadi :

- Uktihi : Mahavakya Pramanam
- Pratichi : Is dealing with Pratyagatma, innerself, the Sakshi.
- Sruti doesn't say body, mind is wonderful.
- Mind, Biochemical product, subject to laws of Desha, Kala, Karma.
- Anatma mix of good – bad.
- Mind subject to fluctuation of Satva, Rajas, Tamas constantly.
- One part of Anatma good, other bad, one time good, other time bad (Body < 40 years, Body > 40 Years).

Sruti :

- You, Pancha Kosha Vilakshana Sakshi Atma = Pratichi – inner self.
- Mahavakya deals with Atma.
- All experiences deal with Anatma.
- Na Vyushmadi – not Anatma.
- Why Mahavakya does not talk about Anatma?
- Apoorvatvat – no Uniqueness.

Definition of Pramanam :

- Mahavakyam doesn't deal with Pancha Anatma – possession, profession, family, body, mind, extremely wonderful is real I.

Verse 45 – Introduction :

पूर्वस्यैव श्लोकार्थस्य विस्पष्टार्थमाह ।	*pūrvasyaiva ślokārthasya vispaṣṭārtham āha*

To clarify further the meaning of the previous verse, the following is said. [Introduction – Chapter 3 – Verse 45]

- 4th quarter of 44 verse explained here.
- Most important to remember at time of Mahavakya Sravanam.
- **Don't remember Pancha Anatma and ask how am I.**
- One problem or other will preoccupy mind, daughter, boss,... Hovering around one Anatma.
- Identified with that Anatma, Ahamkara Rupa Anatma, Mamakara Rupa Anatma, world terrible.
- Anatma subject to laws, Mahavakya will not work.
- 4th quarter is essence of verse 44.

Vispashtartham :

- Further clarification.
- My experiences deal with Anatma.
- Experiences will be a mix of wonderful and terrible things only.
- God can't change fact.

Mahavakyam	Experiences
Deals with Atma	Deal with Anatma

Verse 45 :

पराञ्च्येव तु सर्वाणि प्रत्यक्षादीनि नात्मनि । प्रतीच्येव प्रवृत्तं तत् सदर्साति वचोऽञ्जसा ॥ ४५ ॥	*parāñcy eva tu sarvāṇi pratyakṣādini nātmani* *pratīcy eva pravṛttaṃ tat sad asiti vaco 'ñjasā*

Pramanas like perception are concerned with external objects and not with the Self. But the scriptural statement "You are that Being," relates truly to the inward Self alone. [Chapter 3 – Verse 45]

a) Pratyakshadini Sarvani Pramanani Paranchi Eva :

- All Pancha Pramanams, Pratyaksha, Anumana, Upamana, Anupalabdhi, Arthapatti including Karma Khanda Vakyam deal with Anatma, they are Paranchi, extrovert.
- Mind Anatma, has extrovertedness.
- Rituals for improvement of unimprovable like dogs tail.
- When worried about mind, you are lost in Anatma.
- Better standard of living in Svarga, Brahma Loka.
- Anatma : Can be 99% perfect.
- Na Aham : Pramanam's never deal with Atma, real I, Sat Chit Ananda.

Gita :

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ
punarāvartinō'rjuna |
mām upētya tu kauntēya
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- Karma Khanda, Upasana Khanda, deal with Anatma.

Mandukya Upanishad :

- Those who want to perfect Anatma are unfortunate, Upasana Ashrito Atma Jate Brahmani Vartate.
- Prag Utpatti Rajvam Sarvan Tena Sau Kripana Smritaha.
- Enjoy contributorship to Anatma never try to control Anatma.
- With body, mind instrument can enjoy contributing to Anatma, never try to control Anatma.

Katho Upanishad

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

Paranci khani vyatrnat svayambhuh tasmat paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan II 1 II

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

b) Satu Asi Iti Tadu Vachaha :

- Satu Asi – Short form of Tat Tvam Asmi, pure existence, Brahman, Mahavakya deals with Atma.

c) Pratiti Eva Pravruttam :

- It deals, operates in the field of I – Sakshi, which I never objectify at any time.
- Always available for subjectification only.
- I – conscious being, am never available for objectification.
- There is no contradiction between experience and Mahavakyam.
- Experiences can't challenge knowledge – I am wonderful.
- Valid knowledge derived through valid Pramanam can, never be challenged by opposite experience.
- Valid knowledge derived by valid source can't be challenged by opposite experience.

Example :

i. Stars big – bigger than Sun, Moon, seen in the night as dot of Diamond in the Sky.
ii. Sunrise – east to west.
iii. Earth stationary – going round 60,000 Miles / Hours.
iv. Mahavakya – I am wonderful, Sakshi, Ananda Atma.

- Mahavakyam challenged by my experiences which are terrible.

Jnani :

- Goes through terrible experiences at Anatma level.
- In the mind no Ananda Vritti of Bhagavan also.
- **Experiences have nothing to do with my status as Atma, fact.**
- Contribute to health of Anatma body, mind.
- Claiming Atma is another thing.
- Don’t mix up – Another knowledge.
- Don’t mess up 2 issues.
- No contradiction between Mahavakya Pramana and others.

Verse 46 – Introduction :

तस्मात् प्रमातृ-प्रमाण-प्रमेयेभ्यो
हीयमान उपादीयमानेभ्यः अन्वय-व्यतिरेकाभ्यां
मुञ्जेषीकावत् अशेषबुद्धि-विक्रिया-साक्षितया आत्मानं
निष्कृष्य, तत्त्वमस्यादि-वाक्येभ्योऽपूर्वादिलक्षणम्
आत्मानं विजानीयात्। तदेतदाह।

tasmāt pramātṛ-pramāṇa-prameyebhyo
hiyamānopādiyamānebhyo 'nvaya-vyatirekābhyāṃ
muñjeṣikā-vad aśeṣa-buddhi-vikriyā-sākṣitayātmānaṃ
niṣkṛṣya tat-tvam-asy-ādi-vākyebhyo 'pūrvādi- lakṣaṇam
ātmānaṃ vijāniyāt. tad etad āha

Hence, just as one differentiates a stalk from munja grass, even so, after differentiating the Self, which is the witness to the entire modification of the intellect, from the not-Self comprising cognizer, cognitum, and the source of cognition which are fit enough for acceptance and rejection, through the reasoning of anvaya-vyatireka, one should know the Self which is without cause, etc. from sentences such as "That thou art." This we convey as follows. [Introduction – Chapter 3 – Verse 46]

- Therefore oh student, co-operate with Sruti + Acharya when Mahavakyam is taught.

a) Tasmat :

- Therefore, because Mahavakyam deals with Atma Sakshi and other Pramanams deal with Anatma, they can't contradict among themselves.

b) Atmanam Nishkrishya :

- At time of Sravanam, use I for Sakshi Chaitanyam to say I am wonderful.
- **Nishkrishya :** Atma which has been separated from Pancha Anatma, 5 maximum disturbing factors, possession, profession, family, body, mind, pre-occupy mind.

Gita :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥	duḥkhēṣvanudvignamanāḥ sukhēṣu vigataspṛhaḥ | vītarāgabhayakrōdhaḥ sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

- Gita – Chapter 2 – Sthitaprajna Lakshana 54 – 72 can't be kept in mind.
- When will I get desire free, worry free mind?
- As long as I am attached to Anatma, I wont be able to claim Atma, Muktaha.
- There will be one issue or another.
- Nishkriyaha = Extricate yourself.

5 Anatmas described in this verse as

Pramata	Pramanam	Prameyam
- Antahkarana Mind + Chidabasa.	- Instruments of knowledge. - Body + Sense organs + Mind. - Golakam + Indriyam	- Object of knowledge - External world.

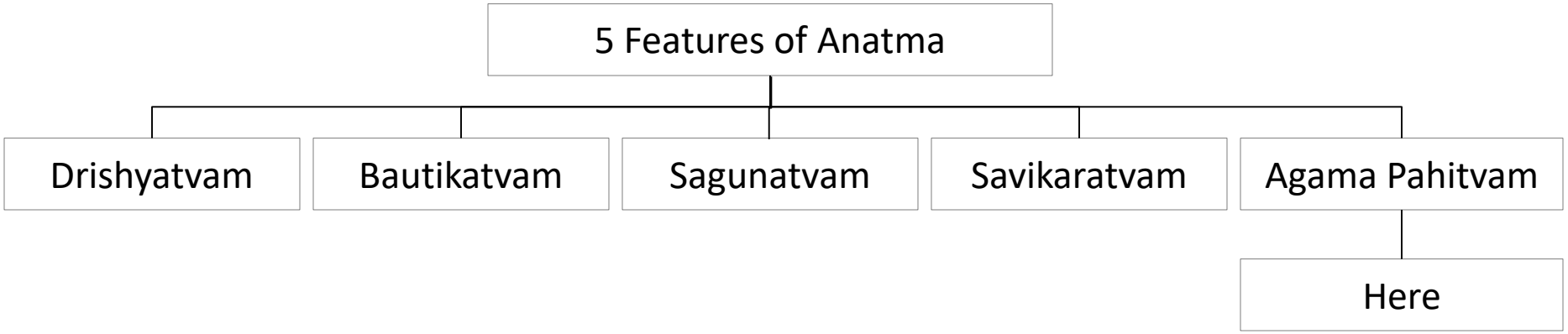
- All three will have some issues.
- No ideal gas which fulfills PV = RT.
- Exists only on Paper.
- Similarly no ideal, 100% perfect body, mind.
- Contribute to their well being, perfection of Body and Mind can't be condition for Moksha.
- If so, You will never be liberated.

c) Pramatru Pramana Prameyabyaha :

- Problematic Triputi.

d) Hiyamanaha, Upadhimanaya :

- Subject to arrival departure.



- **Example :** Like spectacles, attachable detachable.
- Body / Mind complex – fulfills all 5 conditions of Anatma, are detachable attachable.

Jagrat / Svapna	Sushupti
- Savikalpa Avastha - Body / Mind attachable - Triputi present.	- Nirvikalpa Avastha - Dissolved in sleep

- Triputi = Anatma, I am Atma Problematic.

e) Anvaya Vyatirekbya :

- By Applying method of Anvaya Vyatireka, variable – Invariable argument.

f) Munjisha Kavatu :

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,

Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat II 13 II

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krtsnam,

Brahma-prapto viragjo-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva II 18 II

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so will attain any other too who knows thus the Inner Self. (Thus ends the Sixth valli in the Second Chapter) [II – III – 18]

Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः । तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।	Ya esa suptesu jagarti kamam kamam puruso nirmimanah, Tad eva sukram tad Brahma, tad eva amrtam ucyate.

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

Munja Grass	Pith, tender stalk
- Anatma - Pointed - Edges sharp	- Atma - Soft - Sat Chit Ananda

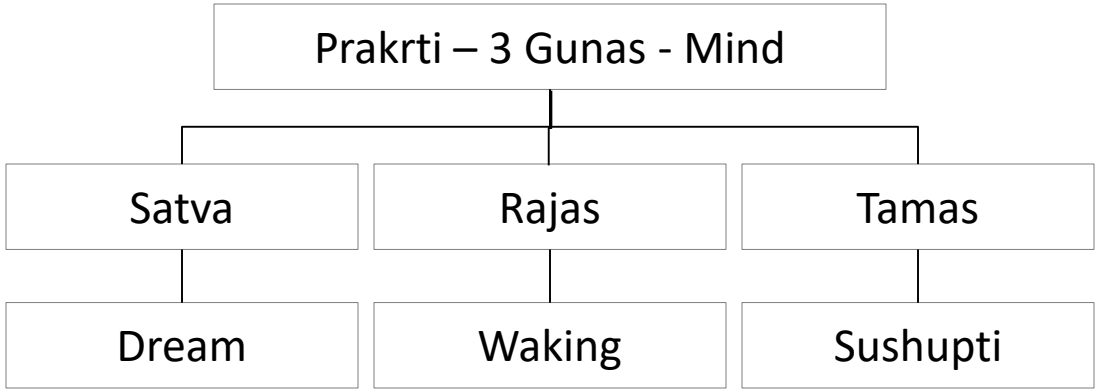
- Carefully separate both of them.
- Anyontara Atma Pranamaya, Annamaya, Manomaya, Vigyanamaya, Anandamaya.

g) Atmanam Nishkrishya :

- Separating I – Atma what type of Atma?

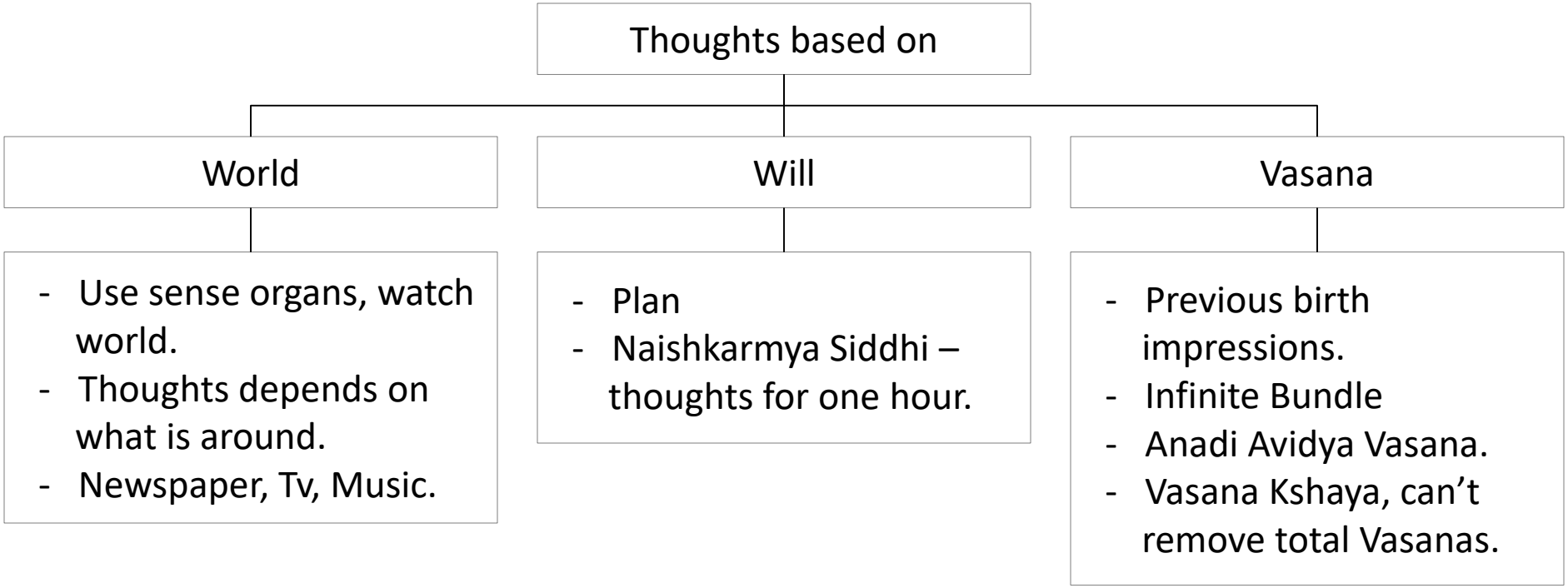
h) Asesha Buddhi Vikriya Sakshitaya :

- I am not mind but Sakshi of Buddhi Vikriya, thought modifications.



Purusha / Atma

- Modification less
- Nirvikara

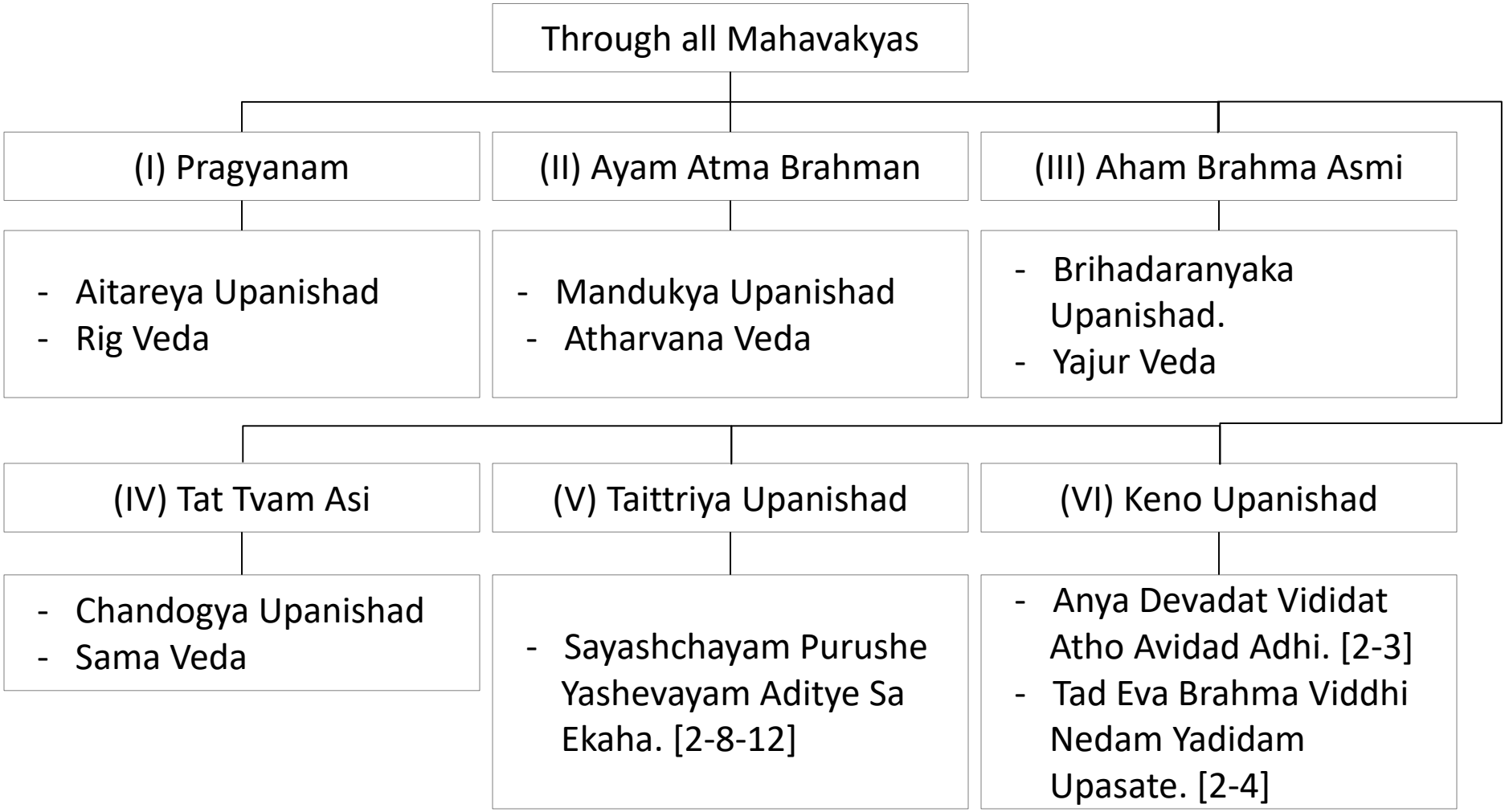


i) Sakshi Aham iti Atmanam Nishkriya :

- Mahavakya Sravanam itself reveals Sakshi.

- Prepare before, Pancha Anatmas leave it at home, then Mahavakya no contradiction.
- **Nishkrishya :** Having separated, segregated by Baga Tyaga Lakshana.

j) Tat Tvam Asi Vakyebyaha :



Taittriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah I
sa ya evamvit asmallokatpretya I
etamannamayamatmanamupasankramati I
etam pranamayamatmanamupasankramati I
etam manomayamatmanamupasankramati I
etam vijnanamayamatmanamupasankramati I
etamanandamayamatmanamupasankramati I
tadapyesa sloko bhavati II 12 II

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss… regarding this there is the following Vaidika Verse. [II – VIII – 12]

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४	*Yad vaca'nabhyuditam yena vagabhyudyate* *Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

k) Atmanam Vijaniyat :

- May you claim Atma as myself without hesitation, reservation, during Sravanam not in meditation, claim Sakshatkara.
- Sravanam gives Aparoksha Jnanam not Dhyanam.

l) Apoorvadi Lakshanam Atmanam Vijaniyat :

- Brahman defined in Upanishads.

Chandogya Upanishad development :

Chapter 6	Chapter 7	Chapter 8
- Sad Vidya - Sad Eva Soumya Idam Agre Asit. [6-2-1] - Pure existence = Brahman.	- Buma Vidya - Yo Vai Bhuma Tat Sukham [7-23-1] - Pure happiness = Brahman.	- Prajapati Vidya - Turiya Atma Chit = Brahman.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥	*Sadeva somyedamagra āsīdekamevādvitīyam; Taddhaika āhurasadevedamagra āsīdekamevādvitīyam tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १	**yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva vijijnasitavya iti bhumanam bhagavo vijijnasa iti II 1 II**

Sanatkumara said : "That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is." Narada replied, "Sir, I want to clearly understand the infinite". [7 – 23 – 1]

- Pratibimba Ananda belongs to Anatma, Kosha Ananda.
- Original Ananda is me myself.
- Experiential Ananda does not belong to me, comes and goes.
- I am reflected in conducive mind is Kosha Ananda, Priya, Moda, Pramada.
- When mind not conducive, disturbed, I am not reflected.
- I am original Ananda, never comes or goes.

- **Reflected face comes and goes when mirror comes and goes.**
- **Ahamkara comes and goes when mind mirror is active, passive, semi active.**
- When reflected face is gone, original remains, I can't see.
- Can't objectify original consciousness because it is me myself.

Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

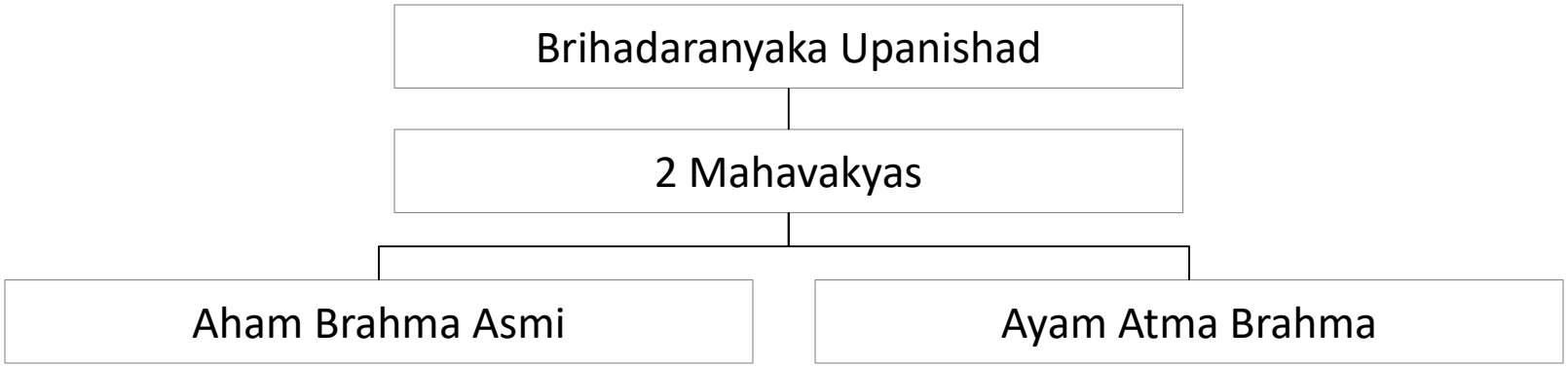
- May you remember Brahma Lakshanam and dwell repeatedly on them.

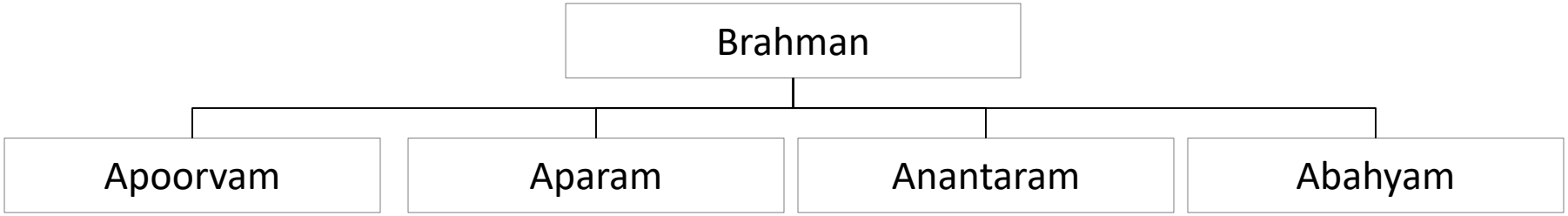
Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच ।
तदेतदृषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि,
बहूनि चानन्तानि च;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १९ ॥

idaṃ vai tanmadhu dadhyaṅṅātharvano'śvibhyāmuvāca |
tadetadṛṣiḥ paśyannavocat |
rūpaṃ rūpaṃ pratirūpo babhūva, tadasya rūpaṃ praticakṣaṇāya |
indro māyābhiḥ pururūpa īyate,
yuktā hyasya harayaḥ śatā daśa || iti |
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tadetadbrahmāpūrvamanaparamanantaramabāhyam,
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [II – V – 19]





Revision :

Verse 46 – Introduction :

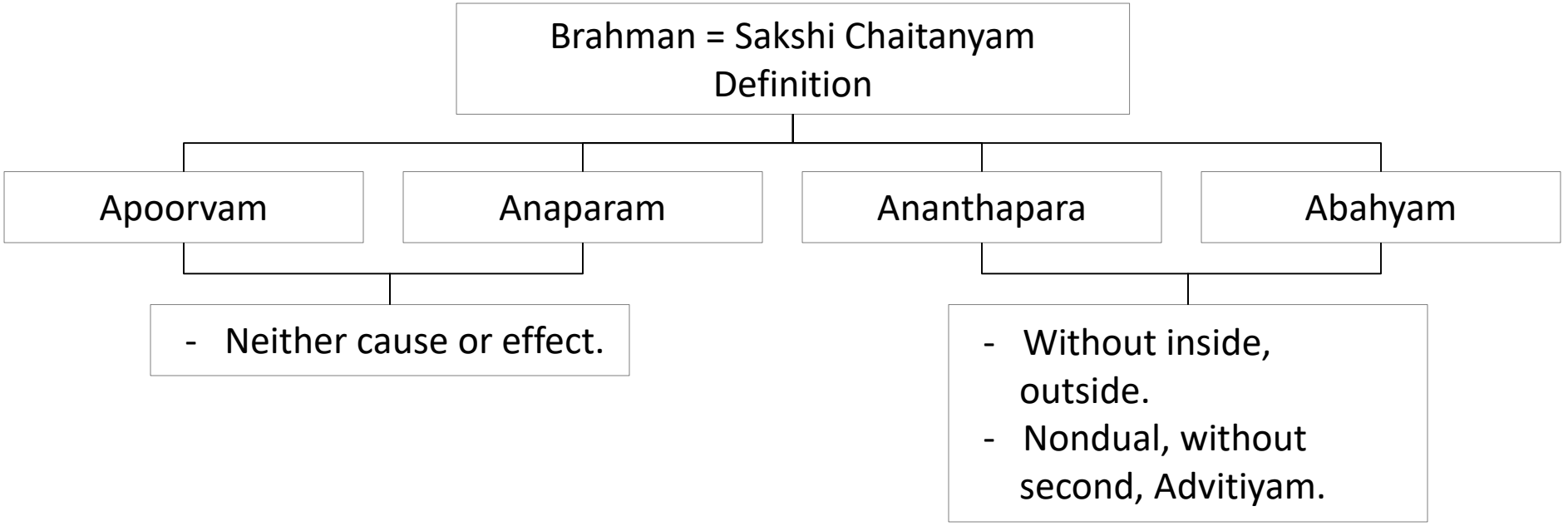
- When Sruti through Mahavakyam reveals my Sakshi Svarupam, that teaching can't be contradicted by experience of others.
- All experiences are through Pramanams and deal with Anatma only.
- **Mahavakya deals with Sakshi, other Pramanams deal with Sakshyam.**
- Field of operation is different.
- Therefore no question of Mahavakyam contradicting experiences or experiences contradicting Mahavakyam.
- Pramatru Pramana Prameya Nishkriya.
- In Aham Brahma Asmi, Aham is Sakshi not Ahamkara Triputi.
- Sakshi different than Pramata Samsari, Ahamkara.
- Separating myself as Sakshi of mind and emotions, Tat Tvam Asi, Vakyabyaha, with the help of Mahavakyams.

Apoorvati Lakshanam Paramatmam Vijaniyat :

- May you claim the Paramatma which is Apoorvadi Lakshanam.

Brihadaranyaka Upanishad :

- Chapter 2 – 5 – 19 – Madhu Brahmanam last Mantra.



Iti Vijaniyat :

- May you claim as your eternal nature.

Verse 46 :

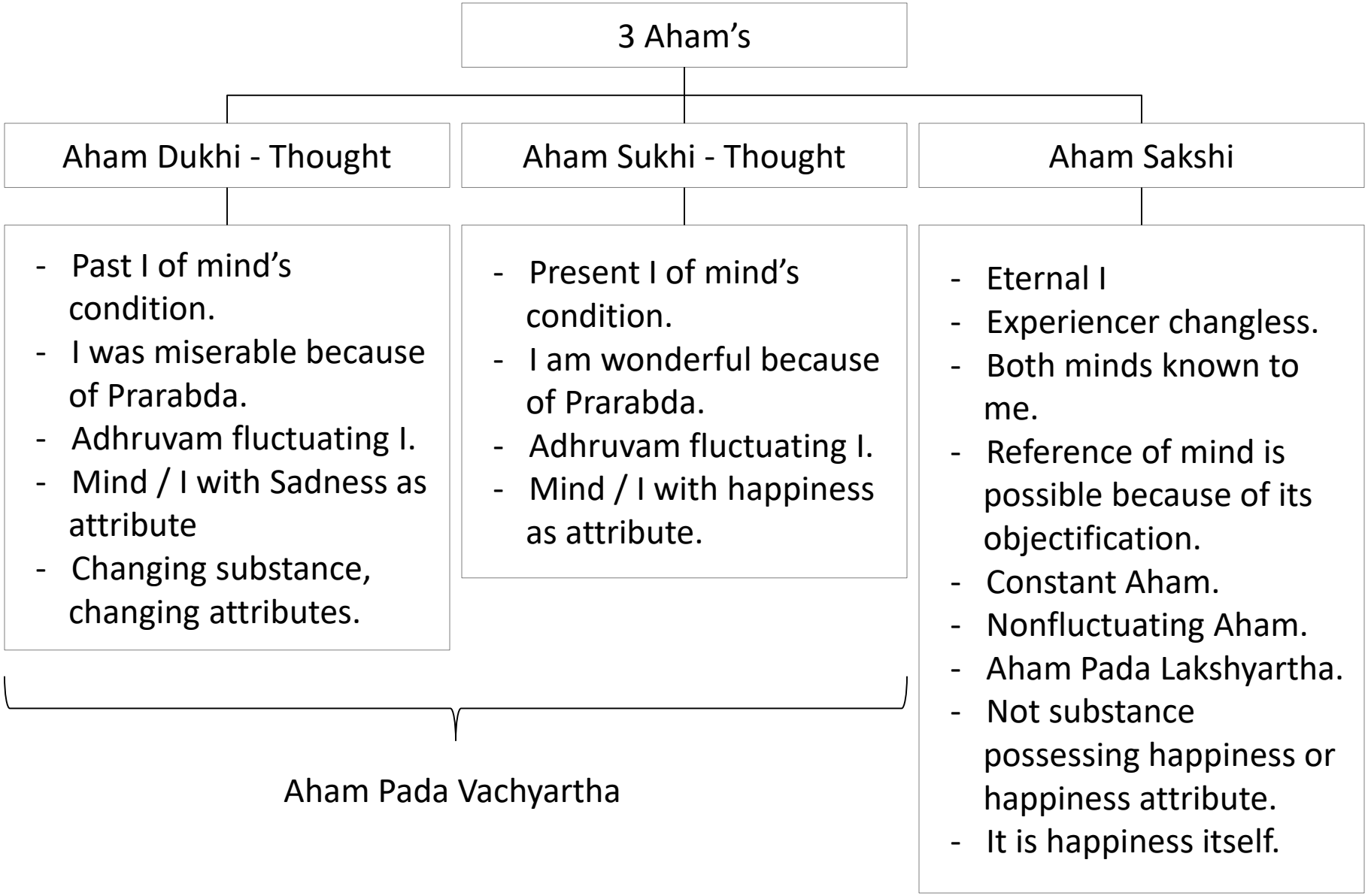
अहं दुःखी सुखी चेति येनायं प्रत्ययोऽध्रुवः ।
अवगत्यन्त आभाति स म आत्मेति वाक्यधीः ॥ ४६ ॥

ahaṃ duḥkhī sukhī ceti yenāyaṃ pratyayo 'dhruvaḥ
avagaty-anta ābhāti sa ma ātmeti vākya-dhīḥ

That is my Self-that by which these impermanent mental states such as "I am miserable" and "I am happy" are revealed till the attainment of knowledge - such is the knowledge which arises from the sentence. [Chapter 3 – Verse 46]

- How to differentiate Sakshi from Pramata, integrally mixed?

a) Aham Dukhi Sukhi Cha iti Pratyaya Asti :



- What is nature of Happiness?
- Not part, product, property of mind.
- Not limited to boundary of mind.
- Happiness survives when mind is resolved.
- Not experiencable because there is no medium of mind through which it can be manifested or experienced.
- That Happiness Brahman I am, the Sakshi.

Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १	**yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva vijijnasitavya iti bhumanam bhagavo vijijnasa iti II 1 II**

Sanatkumara said : "That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is." Narada replied, "Sir, I want to clearly understand the infinite". [7 – 23 – 1]

- You are not Sukhi but Sukham.

a) Iti Ayam Pratyaya :

- 2 fold emotional fluctuating experiences of mental pleasure and pain exist.

b) Adhruvam :

- Fluctuating experiences.

c) Avagati Antaha :

- Avagathi = Experience.
- Pratyaya = Thought.
- 2 fold thoughts go along with experience.
- Fluctuating thoughts go with fluctuating experiences.

d) Abhati :

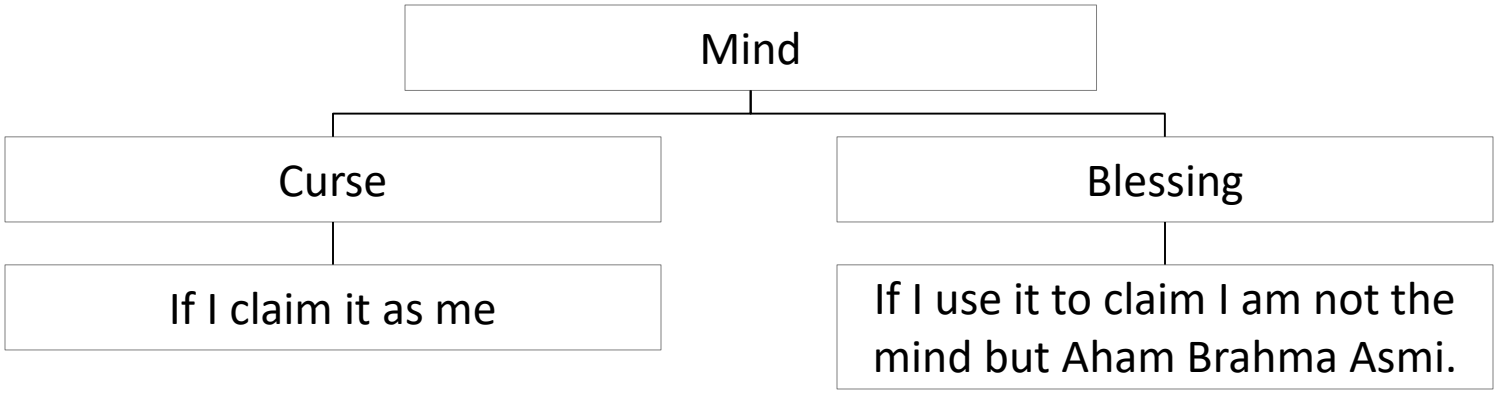
- Both are known.

e) Yena :

- Because of non-fluctuating consciousness.

f) Saha Me Atma :

- That is my real nature.
- Mind is Ahamkara Vesham used for all transactions.
- **Use miserable mind, never claim mind as I am.**
- Greatest use of miserable mind is to claim I am not the miserable mind.



- Don’t escape from the world.
- Require body – mind to claim I am not body – mind.
- I am user of miserable mind, different from the mind, am Sukha Rupa Atma.
- **If I remove mind, misery is gone, mind is gone, it will be like sleep experience.**
- **Even though I exist as Ananda Svarupa I can’t claim I am Nitya Mukta Satchit Ananda Svarupa.**
- Dukham gone, Sukham also gone.
- What is the use of permanently remaining as Brahman as in deep sleep state without claiming I am Brahman.
- Vedantin sees utility of miserable mind and stops complaining about the mind, including knee joint pain experienced in the mind.

Vedantin :

- I have a blessed mind, even though it is miserable, it does not matter, I have to use the mind to claim I am Adhishtanam Brahman.
- Let miserable mind continue, I know mind is Mithya.
- **Let me possess Mithya mind to claim Aham Brahma Asmi.**
- Aham Sat Chit Ananda Svarupa Asmi, Jnani has no complaint against mind.
- Example : Don’t have complaint about car inspite of all problems.
- Family has problems, but also gives something, don’t take Sannyasa.

- Mind gives several problems but it is the only blessed human instrument with which I can claim I am not the mind and I am Brahman.
- Pure consciousness without mind can never claim I am Brahman.
- Jivan Mukti is wonderful.

5th Capsule of Vedanta :

- By forgetting my real nature, convert life into Burden.
- **By remembering my real nature, I am not the mind, I am Sukha Svarupa Atma, convert life into entertainment.**

g) Saha Ma Atma iti Vakyadhi, Yena Aham Dukhi Sukhi Cha iti Avagantyata Adruva Pratyaya Abhati :

- Thoughts leading to fluctuating experiences is because of nonfluctuating Sakshi.